

A  
Christian Library:

CONSISTING OF  
EXTRACTS from and ABRIDGMENTS of  
THE  
CHOICEST PIECES  
OF

Practical Divinity,

Which have been publish'd in the

ENGLISH TONGUE.

---

IN FIFTY VOLUMES.

---

By JOHN WESLEY, M. A.

Late FELLOW of *Lincoln-College*, OXFORD.

---

VOL. XX.

---

BRISTOL:

Printed by FELIX FARLEY.

---

M.DCCLIII.

CHRISTIAN LIBRARY

COMMITTEE OF

W. O. R. S. THE

CHOICEST PIECES



PLAGIARISM

Which has been found in the

ENGLISH TONGUE

IN FIVE VOLUMES

BY JOHN W. ESTLIN, M.A.

LONDON

Printed by Felix Barker



EXTRACTS  
FROM THE  
WORKS  
OF  
Mr. JOHN SMITH,  
Some Time Fellow of *Queen's-College*,  
in CAMBRIDGE,  
CONTINUED.



EXTRACTS  
FROM THE

WORKS



OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

## DISCOURSE

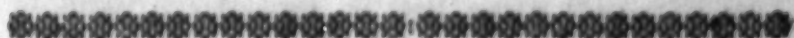
TREATING OF

The Nature of Prophecy.  
 The different Degrees of the  
 Prophetick Spirit.  
 The Difference of Prophetick  
 Dreams from all other Dreams  
 recorded in Scripture.  
 The Difference of the True Pro-  
 phetick Spirit from Enthusi-  
 astick Imposture.  
 What the Meaning of those Ac-  
 tions is that are frequently in

Scripture attributed to the  
 Prophets.  
 The Schools of the Prophets.  
 The Sons, or Disciples of the  
 Prophets.  
 The Dispositions preparatory to  
 Prophecy.  
 The Time when the Prophetick  
 Spirit ceased in the Jewish  
 and Christian Churches.

WITH

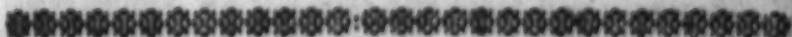
RULES for the better understanding  
 PROPHETICK WRIT.



2 PET. i. 21.

*For Prophecy came not in old Time by the Will of Man,  
 but holy Men of God spake, being moved by the Holy  
 Ghost.*

Philo Jud. Παρὶ τοῦ, τίς ὁ τῶν θείων πραγμάτων πληροῦμα.  
 Προφήτης ἴδιον μὲν ὕδιν ἀποφθίγγειναι, ἀλλότρια δὲ πάντα  
 ὑπηχῶν· ἰτίει. φαύλῳ δὲ ὁ θίμῃς ἐρμηνῇ γινώσθαι θεῷ, ὥς  
 πυρίως μοχθηρὸς ὑδαὶς ἐδυσιᾷ. μόνῳ δὲ σοφῷ ταῦτ' ἐφαί-  
 μόνται, ἰσὺ καὶ μόνῳ θεῷ ἴσιν ἡχῶν, κερύμενοι καὶ  
 πληττόμενοι ἀοράτως ὑπὸ αὐτοῦ.



# DISCOURSE

THE TREATISE OF

The Nature of the Soul  
The Nature of the Body  
The Nature of the Mind  
The Nature of the Will  
The Nature of the Intellect  
The Nature of the Reason  
The Nature of the Understanding  
The Nature of the Judgment  
The Nature of the Memory  
The Nature of the Imagination  
The Nature of the Sensation  
The Nature of the Emotion  
The Nature of the Affection  
The Nature of the Passion  
The Nature of the Desire  
The Nature of the Love  
The Nature of the Hate  
The Nature of the Fear  
The Nature of the Hope  
The Nature of the Joy  
The Nature of the Grief  
The Nature of the Anger  
The Nature of the Shame  
The Nature of the Honor  
The Nature of the Wealth  
The Nature of the Poverty  
The Nature of the Health  
The Nature of the Sickness  
The Nature of the Death  
The Nature of the Life  
The Nature of the Eternity



RULES  
The first rule is that the mind should be directed to the study of the truth.  
The second rule is that the mind should be directed to the study of the good.  
The third rule is that the mind should be directed to the study of the beautiful.  
The fourth rule is that the mind should be directed to the study of the useful.  
The fifth rule is that the mind should be directed to the study of the pleasant.  
The sixth rule is that the mind should be directed to the study of the profitable.  
The seventh rule is that the mind should be directed to the study of the honorable.  
The eighth rule is that the mind should be directed to the study of the glorious.  
The ninth rule is that the mind should be directed to the study of the immortal.  
The tenth rule is that the mind should be directed to the study of the eternal.

OF THE NATURE OF THE SOUL





# OF PROPHECY.



## CHAP. I.

*That Prophecy is the Way whereby Revealed Truth is dispensed to us. Man's Mind capable of being acquainted as well with Revealed as Natural Truth. Truths of Natural Inscription may be excited in us and cleared to us by Means of Prophetical Influence. That the Scripture frequently accommodates itself to vulgar Apprehension.*

**H**AVING spoken to those Principles of Natural Theology which have the most proper Influence into Life and Practice, we come now to consider those Revealed Truths which tend most to cherish real Piety.

BUT before we fall into any strict Enquiry concerning them, it may not be amiss to examine *How this Kind of Truth, which depends solely upon*  
the

*the free Will of GOD, is manifested to Mankind; and so treat a little concerning Prophecy, the only Way whereby this Kind of Truth can be dispensed to us. For though our own Reason and Understanding carry all natural Truth necessary for Practice, engraven upon themselves, and folded up in their own Essences: Yet positive Truth can only be made known to us by a free Influx of the Divine Mind upon our Minds and Understandings. And as it ariseth out of nothing else but a free Pleasure of the Divinity, so without any natural Determination it freely shines upon the Souls of Men where and when it listeth, hiding its Light from them or displaying it upon them, as it pleaseth.*

YET the Souls of Men are as capable of conversing with it, as with any sensible and external Objects. And as our Sensations carry the Notions of material Things to our Understanding which before were unacquainted with them; so there is a Way whereby the Knowledge of divine Truth may also be revealed to us. GOD having so contrived the Nature of our Souls, that we may converse one with another, and inform one another of Things we knew not before, would not make us so deaf to his Voice that breaks the Rocks, and rends the Mountains; He would not make us so undisciplinable in Divine Things, as that we should not be capable of receiving any Impressions from himself of those Things which we were before unacquainted with. And *this Way* of communicating Truth to the Souls of Men is originally nothing else but *prophetical* or *Enthusiastical*; and so we may take Notice of *the general Nature of Prophecy.*

I WOULD

I WOULD not be mistaken, as if I thought no *natural Truth* might by prophetick Influence be awakened within us, and cleared up to us, for indeed one main End of the *prophetical Spirit* seems to be the *Quickning* our Minds to a more lively Converse with those *eternal Truths* of Reason, which commonly lie buried in so much fleshly Obscurity within us, that we discern them not. And therefore the Scripture treats not only of those Truths which are the Results of God's free Councils, but also of those which are most allied to our own Understandings, and that in the greatest Way of Condescension that may be, speaking to the weakest Sort of Men in the most vulgar Dialect.

DIVINE Truth hath its *Humiliation* as well as *Exaltation*. *Divine Truth* becomes many Times in Scripture *incarnate*, debasing itself to assume our rude Conceptions, that so it might converse more freely with us, and infuse its own Divinity into us. God having been so pleased herein to manifest Himself not more jealous of his own Glory, than zealous of our Good. *Nos non habemus aures, sicut DEUS habet linguam.* If He should speak in the Language of *Eternity*, who could understand Him, or interpret his Meaning? Or if He should have declared his Truth to us only in a Way of the *purest Abstraction* that human Souls are capable of, how should then the more rude and illiterate Sort of Men have been able to apprehend it? *Truth* is content, when it comes into the World, to wear our Mantles, to learn our Language, to conform itself as it were to our Dress and Fashions: It affects not State, but becomes all Things to all Men, as every Son of Truth should do, for their Good. Which was well observed in that old Axiom among the *Jews, Lu-*  
*men*

*men supernum nunquam descendit sine indumento.* And therefore the best Way to understand the true Sense of the Scripture is not rigidly to examine it upon philosophical Interrogatories, or to bring it under the Scrutiny of School-Definitions and Distinctions. It speaks not to us so much in the Tongue of the Learned, as in the plainest and most vulgar Dialect. Which the *Jews* constantly observed, and therefore it was a common Rule among them for a true Understanding of the Scripture, The Law speaks with the Tongue of the Sons of Men: And therefore we find almost all *corporeal Properties* attributed to GOD in Scripture. But such of them as sound *Imperfection* in vulgar Ears, as *eating, drinking, and the like*, these the Scripture no where attributes to him. The Reason of this plain Style of Scripture may be worth our farther taking Notice of, as it is laid down by *Maimonides*. For this Reason the Law speaks according to the Language of the Sons of Men, because it is the most easy Way of teaching Children, Women, and common People, who have not Ability to apprehend Things according to the very Nature and Essence of them.

THE Scripture was not writ only for sagacious and abstracted Minds, or philosophical Heads; for then how few are there that should have been taught the true Knowledge of GOD thereby? We must not think that it always gives us formal Definitions of Things, for it speaks commonly according to vulgar Apprehension: As when it tells of *the Ends of the Heaven*, which now almost every Idiot knows hath no Ends at all. So when it tells us *Gen. ii. 7.* that GOD *breathed into Man the Breath of Life, and Man became a living Soul*; the Expression seems to comply with that vulgar Conceit, that the Soul of Man is a Kind of *vital Breath*



*Breath* or *Air*: And yet the *Immortality* thereof is evidently insinuated in setting forth a double Original of the two Parts of Man, his Body and his Soul; the one of which is brought in as arising out of the *Dust* of the Earth, the other as proceeding from the *Breath* of God Himself.

So we find vulgar Expressions concerning God Himself, besides those which attribute *Sensation* and *Motion* to Him, as when He is set forth as riding upon the *Wings of the Wind*, riding upon the *Clouds*, sitting in *Heaven*, and the like, which seem to determine his Omnipresence to some particular Place. Whereas indeed such Passages can be fetch'd from nothing else but those Apprehensions which the Generality of Men have of God, as being most there, from whence the Objects of Dread and Admiration most insinuate themselves into their Senses, as they do from the *Air*, *Clouds*, *Winds* or *Heaven*. So again, when the Scripture would insinuate God's Seriousness and Reality in any Thing, it brings Him in as ordering it a great while ago before the Foundation of the World was laid, as if he more regarded that than the Building of the World.

I MIGHT instance in many more Things of this Nature, but I shall leave this Argument, and now come to consider the *Nature of Prophecy*, by which God flows in upon the Minds of Men extrinsically to their own Operations, and conveys Truth immediately from Himself into them.

6 JY 64



CHAP.



## C H A P. II.

*That the prophetick Spirit did not always manifest itself with the same Clearness and Evidence. Of the four Degrees of Prophecy. The Difference between a Vision and a Dream.*

**B**UT before we do this, we shall briefly premise something concerning that *gradual Variety* whereby these Divine Enthusiasms were discover'd to the Prophets of old. The *prophetical Spirit* did not always manifest itself with the same Clearness and Evidence: But sometimes that *Light* was more *strong* and *vivid*, sometimes more *wan* and *obscure*. So we find an evident Difference of *prophetick Illumination* asserted in Scripture between *Moses* and the rest of the Prophets, Deut. xxxiv. 10. *And there arose not a Prophet since in Israel like unto Moses, whom the LORD knew Face to Face:* Which Words have a manifest Reference to that which God Himself in a more open Way declared concerning *Moses*, upon Occasion of some arrogant Speeches of *Aaron* and *Miriam*, who would equal their own Degree of Prophecy to that of *Moses*, Numb. xii. 5, 6, 7, 8. *And the LORD came down in the Pillar of the Cloud, and stood in the Door of the Tabernacle, and called Aaron and Miriam; and they both came forth: And He said, Hear my Words; If there be a Prophet among you, I the LORD will make Myself known unto him in a Vision, and will speak unto him in a Dream: My*  
Servant

*Servant Moses is not so, who is faithful in all mine House; with him will I speak Mouth to Mouth, even apparently, and not in dark Speeches, and the Similitude of the LORD shall be behold. Wherefore then were ye not afraid to speak against my Servant Moses? In which Words that Degree of Divine Illumination whereby GOD made Himself known to Moses is set forth as transcendent to the propheticall Illumination: And so the Phrase of the New Testament is wont to distinguish between Moses and the Prophets, as if Moses had been greater than any Prophet.*

HAVING briefly premised this, we shall first enquire into the Nature of that which is peculiarly amongst the Jews called *Propheticall*. And this is thus defined to us by *Maimonides* in *Par. 2. c. 36.* of his *More Nevochim*, *The true Essence of Prophecy is nothing else but an Influence from the Deity upon the rational first, and afterwards the imaginative Faculty.* Which Definition belongs to *Prophecy*, distinguished by *Maimonides*, both from that Degree of Divine Illumination which was above it, which the Masters constantly attribute to *Moses*, and from that other Degree inferior to it.

BUT *Rabbi Joseph Albo* in *Maam 3. c. 8. De fundamentis fidei*, hath given us a more large Description, *Prophecy is an Influence from GOD upon the rational Faculty, either by the Mediation of the Fancy or otherwise: And this Influence, whether by the Ministry of an Angel or otherwise, makes a Man to know such Things as by his natural Abilities he could not attain to the Knowledge of.*

THE main Thing we shall observe in this Description is, that Power of the Soul upon which these extraordinary Impressions of Divine Influence are made; which in all proper *Prophecy* is both the

*rational* and *imaginative* Power. For in this Case they supposed the *imaginative* Power to be set forth as a *Stage* upon which certain Things were represented to their Understandings, just as they are in Dreams; only that the Understandings of the Prophets were always kept awake and strongly acted by GOD in the Midst of these Apparitions, to see the intelligible Mysteries in them, and so in these Types and Shadows, to behold the Antitypes. But in case the *Imagination* be not thus set forth as the *Scene* of *prophetick* Illumination, but the Impressions of Things nakedly without any *Schemes* or *Pictures* be made immediately upon the Understanding it, then is it reckoned to be the *Mosaic* Degree, wherein GOD speaks as it were *Face to Face*.

ACCORDINGLY *R. Albo* hath distinguished *Prophecy* into these four *Degrees*. The first and lowest of all is, when the *imaginative* Power is most predominant, so that the Impressions made upon it are too busy, and the Scene becomes too turbulent for the rational Faculty to discern the mystical Sense of them clearly; and in this Case the Enthusiasts spend themselves extremely in *Parables*, *Similitudes*, and *Allegories*, in a dark and obscure Manner, as is manifest in *Zachary*, and many of *Ezekiel's* Prophecies.

THIS declining State of *Prophecy* the *Jews* supposed then principally to have been, and this Divine Illumination to have been then setting in the *Jewish* Church when they were carried Captive into *Babylon*. Thus, according to the general Opinion of the *Jewish* Masters, after the Captivity, in the Twilight of *Prophecy*, *Ezekiel* began to speak altogether in Riddles and Parables; and so he himself complains to GOD, *Ab, LORD GOD, they say of me, Doth he not speak Parables?*

THE



THE second Degree of *Prophecy* is, when the Strength of the imaginative and rational Powers equally ballance one another.

THE third is, when the rational Power is most predominant; in which Case the Mind of the Prophet is able to strip those Things that are represented to it in the Glass of Fancy of their sensible Nature, and apprehend them distinctly in their own naked Essence.

THE last and highest is the *Mosaic* Degree, in which all *Imagination* ceaseth, and the Representation of Truth descends not so low as the *Imagination*, but is made in the highest Stage of Understanding.

SEEING then generally all *Prophecy* lies in the joint Impressions and Operations of both these Faculties, the *Jews* were wont to understand that Place, *Numb. xii. 6, &c.* as generally decyphering that Degree of *Prophecy* by which GOD would discover Himself to all those Prophets that ever should arise up amongst them, or ever had been, except *Moses* and the *Messiah*. And there are only these two Ways declared whereby GOD would reveal Himself to every other Prophet, either in a *Vision* or a *Dream*.

THE Difference of these two, a *Dream* and a *Vision*, seems rather to lie in Circumstantials than in any Thing essential; in a *Dream* a Voice was frequently heard, which was not usual in a *Vision*. But the Representation of Divine Things by some sensible Images must needs be in both. Yet the *Jews* make a *Vision* superior to a *Dream*, as representing Things more to the Life, which indeed seizeth upon the Prophet while he is awake, but it

no sooner surprizeth him than all his external Senses are bound; and so it often declines into a *true Dream*, as appears by the Example of *Abraham*, Gen. xv. 12. where the *Vision* in which God had appeared to him (as it is related ver. 1.) passed into a *Sleep*. And when the Sun was going down, a deep *Sleep* fell upon Abraham, and so an *Horror of great Darknes* fell upon Him. Which Words seem to be nothing else but a Description of that Passage which he had by *Sleep* out of his *Vision* into a *Dream*.



### CHAP. III.

*How the Prophetick Dreams differed from all other.*

**W**E have now taken a *general Survey* of the *Nature of Prophecy*, which is always attended (as we have shewed) with a *Vision* or a *Dream*, though indeed there is no *Dream* properly without a *Vision*. And here before we pass from hence, it will be necessary to take Notice of a main Distinction the *Hebrew Doctors* make, lest we mistake all those *Dreams* which we meet with in *Scripture*, for *Prophetical*, whereas many of them were not such. For though they were all sent by God, yet many were sent as *Monitions* and *Instructions*, and had not the true Force of *prophetical Dreams* in them; and so they are wont commonly to distinguish, *When it is said in holy Writ*, That God came to such a Man in a *Dream of the Night*, *that cannot be called a Prophecy, nor such a Man a Prophet*;

Prophet; for the Meaning is no more than this, That some Admonition or Instruction was given by GOD to such a Man, and that it was in a Dream. Of this Sort he and the rest of the Hebrew Writers hold those Dreams to be which were sent to Pharaoh, Nebuchadnezzar, Abimelech, and Laban.

BUT the main Difference between these two Sorts of Dreams seems to consist in this, That such as were not *Prophetical* were much weaker in their Energy upon the Imagination than the other were, so that they wanted the Force of a Divine Evidence, to give a plenary Assurance of their Divine Original; as we see in those Dreams of Solomon, 1 Kings. iii. 5, 15. and Chap. ix. 2. where it is said of him, when he awaked, he said, *Behold it was a Dream*; as if he had not been effectually confirmed from the Energy of the Dream itself, that it was a true *prophetical* Influx.

BUT there is yet another Difference they are wont to make between them, which is, That these monitory Dreams ordinarily contained in them, something that was void of Reality: As in that Dream of Joseph concerning the Sun, the Moon, and the eleven Stars bowing down to him; whereas his Mother, which should there have been signified by the Moon, was dead and buried before, and so incapable of performing that Respect to him which the other at last did.

THE general Difference between *prophetical* Dreams and those that are merely *monitory*, and all else which we find recorded in Scripture, Philo Judeus hath at large laid down. The proper Character of those that were *prophetical* he clearly insinuates to be that *ecstatical* Rapture whereby in all *prophetical* Dreams, GOD acting upon the Mind and

*Imagination of the Prophets, snatched them from themselves, and so left more potent and evident Impressions upon them.*



## CHAP. IV.

*A large Account of the Difference between the true prophetick Spirit and enthusiastical Impostures. An Account of those Fears and Consternations which often seized upon the Prophets. How the Prophets perceived when the prophetick Influx seized upon them. The different Evidence and Energy of the true and false prophetick Spirit.*

**F**ROM what we have formerly discoursed concerning the *Stage of Imagination* upon which those Things presented themselves to the Mind of the Prophet, it may be easily apprehended how easy it might be for the *Devil's Prophets*, to counterfeit the true Prophets of God. For indeed herein the *prophetick Influx* seems to agree with a *mistaken-Enthusiasm*, that both of them make strong Impressions upon the *Imagination*.

It will not be therefore any great Digression here, to examine the *Nature of this false Light* which pretends to Prophecy, but is not; as being seated only in the *imaginative Power*, from whence the first Occasion of this Delusion ariseth, seeing that Power is also the Seat of all propheticall Vision. For this Purpose it will not be amiss to premise that three-fold Degree of *Influence* pointed out by *Maimonides*. The first is wholly intellectual, descending  
only



only into the *rational* Faculty, by which that is extremely strengthened in the distinct Apprehension of Truth. The second is *jointly* into the *rational* and *imaginative* Faculty. The third into the *imagination* only.

WE shall copy out of him a Character of some of this third Sort, the rather because it so exactly delineates many *enthusiastical Impostors* of our Age. His Words are these, *There are some of this third Sort who have sometimes such strange Fancies, Dreams and Ecstasies, that they take themselves for Prophets. And hence it is that they fall into great Confusions in many Matters of no small Moment, and so mix true Notions with imaginary, as if Heaven and Earth were jumbled together. All which proceeds from the too great Force of the Imagination, and the Imbecility of Reason.* This Delusion then in his Sense, ariseth from hence, that all this foreign Force that is upon them serves only to impregnate their Imaginations, but does not inform their Reasons; and therefore they can so easily embrace Things absurd to all true and sober Reason: Whereas the *prophetical Spirit* acting principally upon the Reason of the Prophets, guided them consistently and intelligibly into the Understanding of Things.

FROM what hath been said ariseth one main Distinction between the *prophetical* and *pseudo-prophetical* Spirit, viz. That the *prophetical* Spirit doth never alienate the Mind, but always maintains a Consistency and Clearness of Reason, Strength and Solidity of Judgment, where it comes; it doth not ravish the Mind, but *inform* and *enlighten* it: But the *pseudo-prophetical* Spirit, if it enters into any, because it can rise no higher in Man, than his *Fancy* there dwells as in Storms and Tempests, and is conjoined with Alienation of Mind. For whensoever  
the

the Phantasms come to be disordered and presented tumultuously to the Soul, as it is in a *Fury*, or *Melancholy*, or else by the Energy of this Spirit of Divination, the Mind can pass no true Judgment upon them; but its Light and Influence becomes eclipsed. Thus the *Pithyan* Prophetess is described by *Lucian*, Lib. 3. as filled with inward Fury, while she was inspired by the fatidical Spirit, and uttering her Oracles in a strange Disguise with many antick Gestures, her Hair torn, and foaming at the Mouth. As also *Cassandra* is brought in prophesying in the like Manner by *Lycophron*.

CHRYSOSTOME, hath very fully and excellently laid down this Difference between the *true* and *false* Prophets, *Hom.* 29. on the first Epistle to the *Corinthians*. *It is the Property of a Diviner to be ecstasical, to undergo some Violence, to be tossed and hurried about like a mad Man: But it is otherwise with a Prophet, whose Understanding is awake, and his Mind in a sober and orderly Temper, and he knows every Thing he saith.*

BUT here we must not mistake, as if there were nothing but the most absolute *Clearness* and *Serenity* of Thoughts in the Soul of the *Prophet* amidst all his *Visions*: And therefore we shall take Notice of that Observation of the *Jews*, concerning those *panick Fears*, *Consternations*, and *Tremblings*, which frequently seized upon them together with the prophetical Influx. And indeed by how much *stronger* and *more vehement* those Impressions were which were made upon their *Imagination*, by so much the greater was this *Perturbation* and *Trouble*: And the more the *Prophet's Imagination* was exercised, the more were his natural Strength and Spirits exhausted. Therefore *Daniel* being wearied with the *toilsome Work* of his *Fancy* about those *Visions* that were

were presented to him, Chap. x. 8, &c. complains that *there was no Strength left in him*; that his *Comeliness was turned into Corruption*, and he retained no Strength; that *when he heard the Voice, he was in a deep Sleep*, and his *Face toward the Ground*; that his *Sorrows were turned upon him*, and no *Breath was left in him*. So Gen. xv. 12. when the *Vision* presented to *Abraham* passed into a *prophetical Dream*, it is said, *A deep Sleep fell upon Abraham, and a Horror of great Darkness fell upon him*.

FROM this Notion perhaps we may borrow some Light for the clearing of *Jeremiah xxiii. 9*. *All my Bones shake: I am like a drunken Man (and like a Man whom Wine hath overcome) because of the LORD, and because of the Words of his Haliness*. The Energy of prophetical Vision wrought thus potently upon his animal Part. And thus I suppose is also that Passage in *Ezekiel iii. 14*. to be expounded, where the Prophet describes the Energy which the prophetical Spirit had over him, when in a prophetical Vision he was carried to those of the Captivity that dwelt by the River *Chebar*. *The Spirit of the LORD lifted me up, and took me away, and I went in Bitterness, and in the Heat (or hot Chafing and Anger) of my Spirit; but the Hand of the LORD was strong upon me*. So *Habak. iii. 2*. *O LORD, I have heard thy Speech, and was afraid*; that is, the prophetical Voice heard by him, and represented in his Imagination, was so strong that it struck a panick Fear into him. And it may be, the same Thing is meant *Isaiah xxi. 3*. where the Prophet describes that inward Conturbation and Consternation that his Vision of *Babylon's Ruin* was accompanied with. *Therefore are my Loins filled with Pain, Pangs have taken hold upon me as the Pangs of a Woman that travaileth: I was bowed down at the hearing of it, I was dismayed at the seeing of it*.

BUT

BUT how did the Prophets perceive when the prophetical Inspiration first seized upon them? There may be such *Dreams* and *Visions* which are merely *delusive*, and such as the false Prophets were often Partakers of; and the true Prophets might have often such *Dreams* as were merely true *Dreams*, but not prophetical.

THE *Hebrew* Masters here tell us that in the Beginning of propetical Inspiration, the Prophets use to have some *Apparition* or *Image* of a *Man* or *Angel* presenting itself to their *Imagination*. Sometimes it began with a *Voice*, and that either *strong* and *vehement*, or else *soft* and *familiar*. And so GOD is said first of all to appear to *Samuel*, 1 Sam. iii. 7. who is said *not yet to have known the LORD*, that is, as *Maimonides* expounds it, *Ignoravit adhuc tunc temporis Deum hoc modo cum Prophetis loqui solere*. He knew not the Manner of that Voice by which the prophetick Spirit was wont to awaken the Attention of the Prophets.

THOSE Impressions, by which the Prophets were made Partakers of Divine Inspiration, carried a strong Evidence of their Original with them, whereby they might be able to distinguish them from any Mistake, as also from their own *true Dreams*, which might be *sent by GOD*, but not *prophetical*: Which yet I think is more universally unfolded, *Jeremiah* xxiii. where the Difference between true Divine Inspiration and such false *Dreams* and *Visions* as sometimes a lying Spirit breathed into the false Prophets is on set Purpose described to us from their *different Evidence* and *Energy*. The *pseudo-prophetical* Spirit being but *Chaff*, as vain as *Vanity* itself, subject to every Wind: *The Matter* itself which was suggested tending to nourish Immorality and Prophaneness; and besides for *the Manner of*  
*Inspi-*



*Inspiration, it was more dilute and languid. Whereas true Prophecy entered upon the Mind as a Fire, and like a Hammer that breaketh the Rock in Pieces: And therefore the true Prophets might know themselves to have received Command from Heaven, when the false might, if they would have laid aside their own fond Self-Conceit, have known as easy that GOD sent them not. So Maimonides: All Prophecy makes itself known to the Prophet that it is Prophecy indeed. Which Abarbanet explains thus, A Prophet when he is asleep may distinguish between a prophetic Dream and that which is not such, by the Vigour and Liveliness of the Perception whereby he apprehends the Thing propounded, or else by the Weakness thereof. And this he concludes to be the true Meaning of Jer. xxiii. 29. Is not my Word like a Fire, saith the LORD, and like a Hammer that breaketh the Rock in Pieces? Which he thus glosses upon: Such a Thing is the prophetic Spirit, by Reason of the Strength of its Impression and the Forcibleness of its Operation upon the Heart of the Prophet; it is even like a Thing that burns and tears him: And this happens to him either amidst the Dream itself, or afterwards when he is fully awake. But those Dreams which are not prophetic, although they be true, are weak and languid Things, easily blasted as it were with the East Wind. We have yet another evident Demonstration of this Notion which may not be omitted, which is Jer. xx. 9. Then I said, I will not make Mention of Him, nor speak any more in his Name: But his Word was in mine Heart as a burning Fire shut up within my Bones, and I was weary with forbearing, and I could not stay. And, ver. 11, The LORD is with me as a mighty terrible One.*



## CHAP. V.

*That these Representations were generally made in the Prophet's Fancy by some Angel.*

**B**EFORE I conclude this Discourse of *Prophecy*, properly so called, I think it may be useful to treat a little of two Things more that commonly are considered in this *Degree* of Divine Inspiration.

FIRST, *Who was the immediate Efficient that represented the prophetic Visions to the Fancy of the Prophets.*

SECONDLY, *What those Actions were that are frequently attributed to the Prophets, whether they were real, or only imaginary.*

I SHALL first enquire, *By whom these Representations were made in the Prophet's Imagination.* For though there be no Question but that it was GOD Himself by whom the whole Frame of Prophecy was disposed, seeing the Scope thereof was to reveal his Will; yet the *immediate Efficient* seems not to be GOD Himself, but an *Angel*: So all the *Jewish* Writers determine. *Maimonides's* Sense is full for this Purpose.

THE first Scripture which he brings for Confirmation of it, is that of *Gen. xviii. 1.* But that which is more for his Purpose is *Gen. xxxii. 24.* where  
*Jacob*

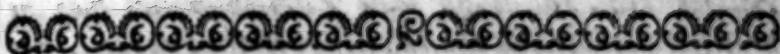
*Jacob wrestled all Night with the Angel, for so that Man was, as Hosea tells us; and ver. 1. The Angels of GOD met Jacob. Neither doth his Interpretation of this Wrestling to have been only in a prophetic Vision, at all prejudice the historical Truth of that Event of it, which was Jacob's halting upon his Thigh. Another Place is Josh. v. 13. Joshua lifted up his Eyes and looked, and behold a Man stood over-against him. Again, Judges v. 23. Deborah attributes the Command she had to curse Meroz, to an Angel. Curse ye Meroz, said the Angel of the LORD. In the first Book of Kings ch. xix. ver. 11, 12. we have a large Description of this imaginary Appearance of Angels in the several Modes of it; Behold the LORD passed by, and a great and strong Wind rent the Mountains, and brake in Pieces the Rocks before the LORD; but the LORD was not in the Wind: And after the Wind an Earthquake, and after the Earthquake a Fire, &c. All which Appearances Jonathan the Targumist expounds by Armies of Angels, which were attended with those terrible Phænomena. And the still Voice in which the LORD was, he renders answerable to the rest by, the Voice of Angels praising GOD in a gentle Kind of Harmony. For tho' it be there said that the LORD was in the soft Voice, yet that Paraphrast seems to understand it only of his Embassador: Which in other Places of Scripture is manifest; as in 2 Kings i. 3, 15, 16. where ver. 3. we find the Angel delivered to Elijah the Message to Ahaziah King of Israel, who sent to Baal-zebub the God of Ekron to enquire about his Disease; But the Angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the Messengers of the King of Samaria, and say unto them, Is it not because there is not a GOD in Israel that ye go to enquire of Baal-zebub. And ver. 16. we have all this Message attributed to GOD Himself by the Prophet, as if he had received the*

Dictate immediately from GOD Himself? And in *Daniel*, the *Apocalypse*, and *Zacchariah*, we find all Things perpetually represented and interpreted by *Angels*. In the general, that the *prophetical Scene* was perpetually ordered by some *Angel*, I think is evident from what hath been already said; which I might further confirm from *Ezekiel*, all whose Prophecies about the Temple are expressly attributed to a *Man* as the Actor of them, that is indeed an *Angel*; for so they used constantly to appear to the Prophets in an human Shape.

WE might add to all this those *Visions* which we meet with in the New Testament, which, as a Thing vulgarly known, were attributed to Angels. So *Acts* xxvii. 23. *There stood by me the Angel of GOD this Night*, that is, in a prophetical Dream. And *Acts* xii. when the Angel of GOD did really appear to *Peter*, and bring him out of Prison, he could scarce be persuaded of a long Time but that all this was a *Vision*, this being the common Manner of all prophetical Visions. And *Acts* xxiii. when the Pharisees would describe *St. Paul* as a Prophet that had received some Vision or Revelation from Heaven, they phrase it by *the Speaking of an Angel or Spirit unto him*, ver. 9. *We find no Evil in this Man; but if an Angel or Spirit hath spoken to him, let us not fight against GOD.*







CHAP. VI.

*Whether those Actions that are frequently attributed to the Prophets were Real, or only Imaginary. What we are to think of several Actions recorded of Hosea, Jeremiah, and Ezekiel in their Prophecies.*

**T**HERE are many Times in the Midst of *prophetical Narrations* some Things related to be done by the Prophets themselves upon the Command of the Prophetick Voice, which have been generally conceived to have been acted *really*, the grossest of all not excepted, as *Hosea's* taking a Harlot for his Wife and begetting Children. But we shall not here doubt to conclude both of *That* and all other Actions of the Prophets which they were enjoined upon the *Stage of Prophecy*, that they were only *Scenical* and *Imaginary*; except indeed they were such as of their own Nature must have an *historical* Meaning. For this Purpose it may be worth while to take Notice of what *Maimonides* hath determined in this Case, *More Nev. Part. 2. cap. 46.* *Know therefore, that as it is in a Dream, a Man thinks he hath been in this or that Country, that he has married a Wife there, and continued there for some Time, that by this Wife he has had a Son of such a Name, such a Disposition, and the like: So it is with the prophetical Parables as to what the Prophets see or do in a prophetical Vision. For whatsoever those Parables inform us concerning any Action the Prophet doth, or concerning the Space of Time between one Action and another, or going from one Place to another; all this is in a prophetical Vision: Neither are these*

*Actions real, although some Particularities may be precisely reckoned in the Writings of the Prophets. For because it was well known that it was all done in a propheticall Vision; it was not necessary in rehearsing every Particularity to reiterate that it was in a propheticall Vision; as it was also needless to inculcate that it was in a Dream. But the Vulgar think all such Actions were really performed, and not in a propheticall Vision. And therefore I have an Intention to make plain this Business, and shall bring such Things as no Man shall be able to doubt of; adding thereunto some Examples, by which you may be able to judge of the rest which I shall not for the present mention. Thus we see how Maimonides counts it a vulgar Error to conceive that those Actions which are commonly attributed to the Prophets in the Current of their Prophecy, their travelling from Place to Place, their propounding Questions, and receiving Answers, &c. were real Things, whereas they were only imaginary.*

FOR a more distinct Understanding of this, we must remember, *That the propheticall Scene or Stage upon which all Apparitions were made to the Prophet, was his Imagination; and that there all those Things which God would have revealed unto him were acted over Simbolically, as in a Mask, in which divers Persons are brought in, amongst which the Prophet himself bears a Part: And therefore he, according to the Exigency of this dramatical Apparatus, must, as the other Actors, perform his Part, sometimes by speaking and reciting Things done, sometimes by acting that Part which he was appointed to act by some others; and so not only by Speaking, but by Gestures and Actions, come in in his due Place amongst the rest. And therefore it is no Wonder to hear of those Things done, which indeed have no histo-*  
*rical*

*ritical or real Variety*; the Scope of all being to represent something strongly to the Prophet's Understanding, and sufficiently to inform it in the Substance of those Things which he was to instruct that People in to whom he was sent. And so sometimes we have only the intelligible Matter of Prophecies delivered to us nakedly without the imaginary Ceremonies or Solemnities. And as this Notion of those Actions of the Prophet that are interweav'd with their Prophecies is most genuine and agreeable to the *general Nature of Prophecy*, so we shall further clear and confirm it in some Particulars.

WE shall begin with that of *Hosea's* marrying *Gomer* a common Harlot, and taking to himself *Children of Whoredoms*, which he is said to do a first and second Time, Chap. i. and Chap. iii. Which Kind of Action however it might be void of *Vice*, yet it would not have been void of *Offence*, for a *Prophet* to have thus *unequally yoked himself* (to use *St. Paul's* Expression) with any such infamous Persons, if it had been done really.

AND therefore in these Recitals of *prophetical Visions* we find many Things less coherent than can agree with a true History; as in the Narrative of *Abraham's* Vision, *Gen. xi.* (for the *Rabbins* expound that whole Chapter to be nothing else) we find ver. 1. that *GOD appeared to Abraham in a Vision*, and ver. 5. *GOD* brings him in to a Field as if it were after the shutting up of the Evening, and shews him the Stars of Heaven: And yet for all this, ver. xii. it was yet Day-time, and the Sun not gone down: *And when the Sun was going down, a deep Sleep fell upon Abraham*; and ver. 17. *And it came to pass that when the Sun went down, and it was dark, behold a smoking Furnace,*

nace, and a burning Lamp that passed between those Pieces. From whence it is manifest that *Abraham's* going out into the Field before to take a View of the Stars of Heaven, and his ordering of those several living Creatures, ver. 9. 10. for a Sacrifice, was all performed in a *prophetical Vision*. It being no strange Thing to have incoherent Junctures of Time made in such a Way.

So *Jeremiah* xiii. we have a very precise Narrative of *Jeremiah's* getting a Linnen Girdle, and putting it upon his Loins; and after a while he must needs take a long Journey to *Euphrates*, to hide it there in a Hole of the Rock; and then returning, after many Days makes another weary Journey to the same Place to take it out again after it was all corrupted: All which could manifestly be nothing else but *meerly imaginary*; the Scope thereof being to imprint this more deeply upon the Understanding of the Prophet, That the House of *Judah* and *Israel*, which was so nearly knit and united to GOD, should be destroyed.

THE same Prophet, Chap. xviii. is brought in going to the House of a Potter, to take Notice how he wrought a Piece of Work upon the Wheel; and when the Vessel he intended was all marred, then he made of his Clay another Vessel. And Chap. xix. he is brought in as taking the Ancients of the People, and the Ancients of the Priests along with him into the Valley of the Son of *Hinnom*, with a Potter's earthen Bottle under his Arm, and there breaking it in Pieces in the Midst of them.

IN this last Chapter it's very observable how the Scheme of Speech is altered, when the Prophet relates a *real History* concerning himself,  
ver.



ver. 14. speaking of himself in the third Person, as if now he were to speak of somebody else, and not of a Prophet or his Actions; for so we read ver. 14. *Then came Jeremiah from Tophet, &c.*

BUT other Times we meet with Things described with all the circumstantial Pomp of the Business, when yet it could be nothing else but a *dramatical* Thing; as Ch. xxxv. where the Prophet goes and finds out the chief of the *Rechabites*, and brings them into such a particular Chamber, and there sets Pots and Cups full of Wine before them, and bids them drink Wine. Just in the same Mode with this we have another Story told, Chap. xxv. 15, and 17, &c. of his taking a Wine-Cup from GOD, and carrying it up and down to all Nations far and near, *Jerusalem* and the Cities of *Judah*, and the Kings and Princes thereof; to *Pharaoh* King of *Egypt*, and his Servants, Princes, People; to all the *Arabians*, and Kings of the Land of *UZ*; to the Kings of the Land of the *Philistines*, *Edom*, *Moab*, *Ammon*; the Kings of *Tyre* and *Sidon* and of the Isles beyond the Sea, *Dedan*, *Tema*, *Buz*; the Kings of *Zimri*, of the *Medes* and *Persians*, and all the Kings of the *North*: And all these he said he made to drink of this Cup. And in this Fashion, Chap. xxvii. he is sent up and down with *Yokes*, to put upon the Necks of several Kings: All which can have no other Sense than that which is *meerly imaginary*, though we be not told that all this was acted only in a *Vision*, for the Nature of the Thing would not permit any *real* Performance thereof.

THE like we must say of *Ezekiel's* eating a Roll given him of GOD, Chap. iii. And Chap. iv. it's especially remarkable how ceremoniously all Things are related concerning his taking a Tile, and pouring

traying the City of *Jerusalem* upon it, his laying Siege to it; all which will be evident to have been meerly *dramatical*, if we carefully examine all Things in it. For he is here commanded to lie continually before a Tile 390 Days, which is full 13 Months, upon his left Side, and after that 40 more upon his right, and to bake his Bread that he should eat all this while with Dung.

So Chap. v. he is commanded to take a Barbar's Razor, and to shave his Head and Beard, then to weigh his Hair in a Pair of Scales, and divide it into three Parts; and after the Days of his Siege should be fulfilled, spoken of before, then to burn a third Part of it in the Midst of the City, and to smite about the other third with a Knife, and to scatter the other third to the Wind. All which as it is most unlikely in itself ever to have been really done, so was it against the Law of the Priests. But that *Ezekiel* himself was a *Priest*, is manifest from Chap. i. ver. 3. Upon these Passages of *Ezekiel*, *Maimonides* hath thus soberly given his Judgment: *Far be it from GOD to render his Prophets like to Fools and drunken Men, and to prescribe them the Actions of Fools and mad Men: Besides that this last Injunction would have been inconsistent with the Law; for Ezekiel was a great Priest, and therefore oblig'd to the Observation of those two negative Precepts, viz. of not shaving the Corners of his Head and the Corners of his Beard: And therefore this was done only in a propheticall Vision.* The same Sentence likewise he passeth upon that Story of *Esaiah*, Chap. xx. 3. his walking naked and barefoot, wherein *Esaiah* was no otherwise a Sign to *Egypt* and *Ethiopia*, or rather *Arabia*, where he dwelt not, and so could not more literally be a Type herein, than *Ezekiel* was here to the *Jews*.

AGAIN

AGAIN Chap. xii. we see him clearing his Houfhold-Stuff in the Captivity, and of his thro' the Wall of his Houfhold coming to take Notice with many other uncouth Business which carry no Sense yet ver. 6. GOD declares *set thee for a Sign to the House of Israel, the Son of Man, hath not the power to save his House, said unto thee, all this had been done really to be nothing but a propheticall Vision.* was the Prophet any real Person as having the Type of all represented in his Fancy *Jews*.

BUT we shall proceed to the next Argument, which I hope is cleared, That we are not to take the Narratives of this Kind to be literal, but the History of the things which appeared to them, except where there is another Argument to determine it to be a sensible Thing.

xii. we read of *Ezckiel's* removal of his digging with his Hands his House, and of the People's Notice of this strange Action, uncouth Ceremonies of the whole carry no Shew of Probability: And declares upon this to him, *I have not the House of Israel, the rebellious to thee, What dost thou?* As if done really; which indeed seems but a propheticall Scene. Neither any real Sign, but only imaginary, one of all those Fates symbolically Fancy which were to befall the

proceed no farther in this Argument is by this Time sufficiently are not in any prophetick Narrated to understand any Thing else of the Visions themselves which except we be led by some far-determine it to have been any





## C H A P. VII.

*Of that Degree of Divine Inspiration properly call'd Ruach hakkodesh, i. e. The Holy Spirit. The Nature of it described out of Jewish Antiquities. Of the Urim and Thummim.*

**T**HUS we have done with that Part of Divine Inspiration which was properly by the Jews called *Prophecy*. We shall now search a little into that which is *Hagiographical*, or as they call it, *The Dictate of the Holy Spirit*; in which the *Book of Psalms*, *Job*, the *Works of Solomon* and others are comprised. This we find thus defined by *Maimonides*, *When a Man perceives some Power to arise within him, and rest upon him, which urgeth him to speak, so that he utter Psalms or Hymns, or profitable and wholesome Rules of good living, or Matters political and civil, or such as are Divine; and that whilst he is waking and hath the ordinary Use of his Senses; this is such a one as speaks by the Holy Spirit.* In like Manner we find this Degree of Inspiration described by *R. Albo*, *Maam. 3. c. 10.* Now to explain to you what is that other Door of Divine Influx, through which none can enter by his own natural Ability; it is when a Man utters Words of Wisdom, or Song, or Divine Praise, in pure and elegant Language: So that every one that knows him admires him for this excellent Knowledge and Composure of Words; but yet he himself knows not from whence this Faculty came to him,

but



but is as a Child that learns a Tongue; and knows not from whence he had this Faculty. Now the Excellence of this Degree of Divine Inspiration is well known to all, for it is the same with that which is call'd The Holy Spirit.

THIS Kind therefore of Divine Inspiration was always more *pacate* and *serene* than the other of *Prophecy*, neither did it so much fatigue the *Imagination*. For though these *Hagiographi* or Holy Writers ordinarily expressed themselves in *Parables* and *Similitudes* yet they seem only to have made Use of such Language to set off their Sense of Divine Things the more advantageously. And seeing there was no Labour of the *Imagination* in this Way of Revelation, therefore it was not communicated to them by any *Dreams* or *Visions*, but while they were *waking*, and their Senses were in their full Vigour, their Minds *calm*.

THIS Kind of Inspiration as it always acted pious Souls into Strains of Devotion, or moved them strongly to dictate Matters of true Goodness, did manifest itself to be of a Divine Nature: And as it came in abruptly upon the Minds of those holy Men without courting their private Thoughts, but transported them from that Temper of Mind they were in before, so that they perceived themselves captivated by the Power of some higher Light than that which their own Understanding poured upon them, they might know it to be more immediately from GOD.

INDEED that seems to be the main Thing wherein this *Holy Spirit* differed from that constant Spirit and Frame of Holiness dwelling in hallowed Minds, that it was too quick, potent and transporting a Thing, and was a Kind of vital.

tal Form to that Light of Divine Reason which they were perpetually possess'd of. And therefore sometimes it runs out into a *Prediction* of Things to come, though it may be those *Previsions* were less understood by the Prophet himself; as (if it were needfull) we might instance in some of *David's* Prophecies, which seem to have been revealed to him not so much *for himself* (as the Apostle speaks) as *for us*.

BUT we are here to consider this Holy Spirit more strictly, and as we have formerly defin'd it out of Jewish Antiquity. And here we shall first shew what Books of the Old Testament were ascribed to this by the *Jews*. The Old Testament was by the *Jews* divided into *the Law the Prophets, and the Holy Writings*. And this Division is insinuated in *Luke xxiv. 44. And Jesus said unto them, These are the Words that I spake unto you while I was yet with you, that all Things must be fulfilled which were written concerning Me in the Law of Moses, and in the Prophets, and in the Psalms*: where by the *Psalms* seem to be meant the *Hagiographa*; for the Writers of these *Higiographa* might be termed *Psalmodists* for some Reasons which we shall touch upon hereafter in this Discourse. — But to return; the Old Testament being anciently divided into these Parts, it may not be amiss to consider the Order of these Parts as it is laid down by the Talmudical Doctors. Our Doctors have delivered unto us this Order of the *Prophets*, *Joshua*, *Judges*, *Samuel*, *Kings*, *Jeremiah*, *Ezekiel*, *Isaiah* and the *twelve Prophets*, the first of which is *Hosea*. They go on to lay down the Order of the *ῥηγορικά* thus; *Ruth*, the *Book of Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Canticles*, *Lamentations*, *Daniel*, *Esther*, *Ezra*, the *Chronicles*: And these the *Jews* did ascribe to the *Ruach hakkodesh*.

But

But why *Daniel* should not be reckoned among the *Prophets*, I can see no Reason, seeing the Strain of it wholly argues the Nature of a prophetic Degree spending itself in *Dreams* and *Visions*, though those were joined with more Obscurity than in the other *Prophets*. I think it to have been first of all some fortuitous Thing which gave an Occasion to this Mistake.

BUT besides those Books mentioned, there were some Things among the *Jews* usually attributed to this Spirit: And so *Maimonides* tells us that *Eldad* and *Medad*, and all the High Priests who asked Council by *Urim* and *Thummim*, spake by the Holy Spirit, whereby they gave judicial Answers, by looking upon the Stones of the High Priest's Breast-Plate, to those that came to enquire of God by them. It will not be amiss to shew what this *Urim* and *Thummim* was: And we may take it from the best of the *Jewish* Writers. It was done in this Manner. The High-Priest stood before the Ark, and he that came to enquire of the *Urim* and *Thummim* stood behind him, enquiring with a submissive Voice, as if he had been at his private Prayers, *Shall I do so, or so?* Then the High Priest looked upon the Letters which were engraven upon the Stones of the Breast-Plate, and by the Concurrence of a Spirit of Devination, with some Modes whereby those Letters appeared, he shaped out his Answer. But for those that were allowed to enquire at this Oracle, they were none else but either the King or the whole Congregation.

WE must farther know that the *Jews* were wont to impute to the Holy Spirit all those *Psalms* or *Songs* which we any where meet with in the Old Testament. So *Aberbanel*: Every Song

that is found in the Writings of the Prophets, was ordered or dictated by the Penmen themselves together with the Superintendency of the Holy Spirit: Forasmuch as they received them not in the higher Way which is called Prophecy, as all Visions were received, for all Visions were perfect Prophecy. The Author goes on further to declare the common Opinion, concerning any such Song, that it was not the proper Work of God Himself, but the Work of the Prophet's own Spirit. Yet we must suppose the Prophet's Spirit enabled by the Conjunction of Divine Help with it, as he puts in the Caution, *the Spirit of GOD and his Divine Assistance did still cleave unto the Prophet, and was present with him.* For, as he tells us, the Prophets, being so much accustomed to Divine Visions, might be able sometimes, without any propheticall Vision, to speak excellently by the Holy Ghost, *with very elegant Language, and admirable Similitudes.* So all those *Psalms* which are supposed to have been composed by *David*, are perpetually ascribed unto him, and the rest of them that were composed by others are in like Manner ascribed unto them; whereas the prophetick Strain is very different, always intitling GOD to it, and so is brought in with such Kind of Prologues [*The Word of the LORD*] or [*The Hand of the LORD*].







## C H A P. VIII.

*Of the Dispositions antecedent and preparatory to Prophecy. What is meant by Saul's Evil Spirit.*

OUR next Business is to discourse of those several *Qualifications* that were to render a Man fit for the Spirit of Prophecy.

THE *Qualifications* which the Jewish Doctors suppose necessarily antecedent, are true *Probity and Piety*; and this was the constant Opinion of all of them, not excluding the vulgar themselves. Thus *Maimonides*: GOD may chuse of Men whom he pleaseth, and send him, it matters not whether he be wise and learned, or unlearned and unskilful, old or young; only this is required, that he be a virtuous good and honest Man: For hitherto there was never any that could say that GOD did cause the Divine Majesty to dwell in a vitious Person, unless he had first reformed himself.

INDEED common Reason will teach us, that it is not likely GOD would extraordinarily inspire any Men, and send them thus specially authorised by Himself to declare his Truth, who were vitious and of unhallowed Lives; and so the Apostle *Peter*, 2 Epist. ch. i. tells us plainly, They were holy Men of GOD who spake as they were moved by the Holy Ghost. Neither is it probable that those who were any Way of crazed Minds, or who were inwardly of inconsistent Tempers by reason of any Perturbation, could

be very fit for these *serene Impressions*. And therefore the *Hebrew Doctors* universally agree in this Rule, *That the Spirit of Prophecy never rests upon any but a holy and wise Man, one whose Passions are allay'd*. That Temper of Mind principally required by them is a *free Chearfulness*, in Opposition to *Grief, Anger*, or any other *sad and melancholy Passions*. So *Gem. Pesac. cap. 6*. Every Man when he is in a *Passion*, if he be a *wise Man*, his *Wisdom* is taken from him; if a *Prophet*, his *Prophecy*.

THE first Part of this Aphorism they there declare by the Example of *Moses*, who they say prophesied not in the *Wilderness* after the Return of the Spies that brought an ill Report of the Land of *Canaan*, by Reason of his Indignation against them: And the last Part from the Example of the Prophet *Elisha*, 2 *Kings* iii. 15. I will not here dispute the Punctualness of the Traditions concerning *Moses*, tho' I doubt not but the main Scope is true, *viz.* That the Spirit of Prophecy used not to reside with any black or melancholy Passions, but required a serene and pacate Temper of Mind, being itself of a mild and gentle Nature.

Now as this *Divine Spirit* thus actuated *free and chearful Souls*, so the *Evil Spirit* actuated *sad, melancholy Minds*, as we heard before, and as we may see in the Example of *Saul*. And indeed that *Evil Spirit* which is said to have possessed him, seems to be nothing else originally but *Anguish and Grief of Mind*, however wrought upon by some Insinuations of an *Evil Spirit*. And this sometime instigated him to *prophecy* after the Fashion of such melancholy Fury, 1 *Sam.* xviii. 10. And it came to pass on the *Morrow*, that the *Evil Spirit* from *GOD* came upon *Saul*, and he prophesied in the midst of the House; which *Jonathan* renders by, *He talked madly*. R.

Solo-

*Solomon* upon the Place expounds it to the same Purpose.

So that according to the Strain of all the Jewish Scholiasts, by this *Evil Spirit* of *Saul* is here meant a melancholy Kind of Madness, which made him prophesy or speak distractedly and inconsistently. To these we may add *R. L. B. Gersom*, He spake in the midst of the House very confusedly, by Reason of that *Evil Spirit*. The proper Cure of it was the Harmony and Melody of *David's Musick*, which was therefore made Use of to compose his Mind, and to allay these turbulent Passions. And that was the Reason why *Musick* was so frequently used, viz. to compose the animal Part, that all Kind of Perturbations being dispell'd, and a gentle Tranquility ushered in, the Soul might be the better disposed for the Divine Breathings of the *Prophetical Spirit*.



## CHAP. IX.

*Of the Sons or Disciples of the Prophets. An Account of several Schools of Prophetical Education.*

AND therefore we find frequently such Passages in Scripture as strongly insinuate that anciently many were trained up in a Way of School-Discipline, that they might be Probationers to these Degrees which none but God himself conferr'd upon them. Yet while they heard others prophesy, there was sometime an *Afflatus* upon them

also, their Souls as 't were sympathizing (like *Unisons* in Musick) with the Souls of those which were touched by the Spirit. And this seems to be the Meaning of that Story 1 *Sam.* xix. where all *Saul's* Messengers sent to *Naioth* in *Rama* to apprehend *David* (and at last he himself) are said to fall a prophesying.

AND this is clearly suggested by the *Jewish* Writers, who tell us that this *Naioth* in *Rama* was a *School of Prophetical Education*; that *Samuel* was the *President of this School or College*, disciplining those young Scholars, and training them up to those preparatory Qualifications which might dispose them for *Prophecy*: So we find it ver. 20. *And when they saw the Company of the Prophets prophesying, and Samuel standing as appointed over them, the Spirit of GOD was upon the Messengers of Saul, and they also prophesied.*

THESE Disciples of the Prophets are called בְּנֵי הַנְּבִיאִים, *Sons of the Prophets*: And these are they which are meant 1 *Sam.* x. 5. in those Words, a *Company of the Prophets*; or, if you please, in *Kimchi's* Language, *A Company of Scribes, that is, Scholars*: For the Scholars of the Wisemen were called *Scribes*: For they were the Scholars of the greater Prophets, and these Scholars were called the *Sons of the Prophets*. Now the greater Prophets which lived in the Time from *Eli* to *David*, were *Samuel, Gad, Nathan, Asaph, Heman, and Jeduthun.*

AND thus we must understand the Meaning of that Question, ver. 12. *Who is their Father?* Which gave Occasion to that Proverbial Speech afterwards used commonly among the *Jews* [*Is Saul also among the Prophets?*] of one that was suddenly raised up to some Dignity which by his Education he was  
not



not fitted for. To which we may add the Testimony of *R. Levi B. Gersom*, that the Prophets here spoken of were the Scholars of *Samuel* who trained them up to a Degree of Prophetical Perfection, and so is called their *Father*.

OF these *Disciples* we find frequent Mention in Scripture: So 2 *Kings* iv. we read of the *Sons* or *Disciples of the Prophets* in *Gilgal*. And chap. vi. *Elisha* is there brought in as their Master, at whose Command they were, and therefore they ask Leave to enlarge their Dwellings. And *Elisha* himself was trained up by *Elijah*, as his *Disciple*; and therefore in 2 *Kings* iii. it was thought enough to prove that he was a *Prophet*, for that he had been *Elijah's* *Disciple*, and poured *Water* upon his *Hands*. And 2 *Kings* ix. 1. *Elisha* sends one of these his *ministring Disciples* to anoint *Jehu* to be King of *Israel*. And 1 *Kings* xx. 35. The young *Prophet* there sent to reprove *Ahab* for sparing *Ben-hadad* King of *Syria*, is called by the *Chaldee Paraphrast*, *One of the Sons, the Disciples of the Prophets*. And hence it was that *Amos* urgeth the Extraordinariness of his Commission from *GOD*, ch. vii. 14. *I was no Prophet, nor was I a Prophet's Son. He was not prepar'd for Prophecy, or trained up so as to be fitted for a prophetical Function by his Discipleship, as Abarbanel* glosseth upon the Place. And therefore Divine Inspiration found him out of the ordinary Road of Prophets among his Herds of Cattle, and in an extraordinary Way moved him to go to *Bethel*, there to declare *GOD's* Judgments against the King and People, even in the King's Chappel. To conclude, In the New Testament, when *John Baptist* and our Saviour called *Disciples* to attend upon them, and to learn Divine Oracles from them, it seems to have been no new Thing, but that which was the common Custom of the old Prophets.

OF

OF these Prophets there were several *Schools* or *Colleges*, in several Cities, according as Occasion was to employ them. So we read of a *College* in Jerusalem, 2 *Kings* xxii. 14. where *Huldah* the Prophetess lived, which is called מִשְׁנֵה in the Original, and translated by *Kimchi* בית מדרש, a *School*. So 2 *Kings* ch. ii. and iv. we meet with divers Places set down as those where the Residence of those young Prophets was, as *Bethel* and *Jericho* and *Gilgal*. So *Kimchi* observes upon the Place, *As the Sons of the Prophets were in Bethel and Jericho, so were there also of them in several other Places. And the main Reason why they were thus dispersed in many of the Cities of Israel was this, that they might reprove the Israelites that were there: And their Prophecy was wholly according to the Exigency of those Times; and therefore it was that their Prophecy was not committed to Writing.* From hence some of the *Jewish* Writers tell us of a certain Succession of Prophecy, one continually like an Evening-Star shining upon the Hemisphere, when another was set. *Kimchi* tells us of this mystical Gloss upon those Words 1 *Sam.* iii. 3. *Ere the Lamp of GOD went out. This is spoken mystically concerning the Light of Prophecy, according to that Saying amongst our Doctors [the Sun riseth and the Sun setteth] that is, Ere GOD makes the Sun of one righteous Man to set, He makes the Sun of another righteous Man to rise.*





## C H A P. X.

Of BATH KOL: *That it succeeded in the Room of PROPHECY: That it was by the Jews counted the lowest Degree of Revelation.*

**B**EFORE we speak of the *Highest*, it may not be amiss to take Notice of the *Lowest Degree* of Revelation among the *Jews*, which was inferior to all which they call by the Name of *Prophecy*; and this was their *בַּת קוֹל*, BATH KOL, *The Daughter of a Voice*; which was nothing but a *Voice* which was heard as descending from Heaven, directing them in any Affair: Which Kind of Revelation might be one (as *Maimonides* tell us) that was no Way prepared for Prophecy.

Of this we have Mention made in one of the ancientest Monuments of *Jewish Learning*, which is *P. R. Eliezer*, cap. 44. and otherwhere very frequently among the *Jewish Writers*, as that which was a frequent Thing after the Ceasing of Prophecy among the *Jews*. *Josephus* tells a Story of *Hircanus* the High Priest, how he heard this *Voice* from Heaven, which told him of the Victory which his Sons had got at *Cyzicum* against *Antiochus* the same Day the Battle was fought; and thus (he says) while he was offering up Incense in the Temple, he was made Partaker of a vocal Converse with God.

THIS *R. Isaac Angarensis* urgeth against the *Karai*, (a Sort of *Jews* that reject all Talmudical Traditions) that the grand Doctors of the *Jews* received such Traditions from the *LXXII Senators*,  
who

who were guided either by a *Bath Kol*, or something answerable to it, in the Truth of Things, after all Prophecy was ceased: *There is a Tradition that the Men of the great Sanhedrim were bound to be skill'd in the Knowledge of all Sciences, and therefore it is much more necessary that Prophecy should not be taken from them, or that which should supply its Room, viz. the Daughter of Voice, and the like.*

BUT we shall here leave our Author to his Judaical Superstition, and take Notice of two or three Places in the New Testament that seem to be understood of this, which the constant Tradition of the *Jews* assures us to have succeeded in the Room of Prophecy. The first is *John* xii. where this *Heavenly Voice* was convey'd to our Saviour as if it had been the Noise of Thunder, but was not well understood by those that stood by, who therefore thought that either it thundered, or that it was a mighty Voice of some Angel that spake to him: *Ver. 28, 29. Then came there a Voice from Heaven, saying, I have both glorified my Name, and will glorify it again. The People therefore that stood by and heard it, said it thundered; others said that an Angel spake to Him.* So *Matt.* iii. 17. after our Saviour's Baptism, upon his coming out of the Water, the Evangelist tells us that *the Heavens were opened, and the Spirit of GOD descended upon Him in the Shape of a Dove, and lo, a Voice from Heaven, saying, This is my beloved Son in whom I am well pleased.* And last of all we meet with this Kind of Voice upon our Saviour's Transfiguration, *Matt.* xvii. 5, 6. which is there so described as coming out of a Cloud, as if it had been loud like the Noise of Thunder, *Behold a bright Cloud overshadowed them, and behold a Voice out of the Cloud, which said, This is my beloved Son in whom I am well pleased: Which Voice it is said the three Disciples that were with Him*



Him in the Mount heard, as we are told in the following Verse, and also 2 *Pet.* i. 17, 18. From whence we are informed that it was this *Daughter of a Voice* which came for the Apostles Sakes that were with Him, as a *Testimony of that Glory and Honour with which GOD magnified his Son*; which Apostles were not yet raised to the Degree of *Prophecy*, but only made Partakers of a *Voice* inferior to it. The Words are these, *He received from GOD the Father Honour and Glory, when there came such a Voice to Him from the excellent Glory, this is my beloved Son in whom I am well pleased. And this Voice which came from Heaven we heard when we were with Him in the Holy Mount.*



CHAP. XI.

*Of the Highest Degree of Divine Inspiration, viz. the Mosaical. Four Differences between the Divine Revelations made to Moses, and to the rest of the Prophets. How the Doctrine of Men prophetically inspired is to approve itself by Miracles, or by its Reasonableness. The Sympathy between an Holy Mind and Divine Truth.*

**W**E now come briefly to enquire into the *Highest Degree of Divine Inspiration*, which was the *Mosaical*, that by which the Law was given; and this we may best do by searching out the Differences of *Moses's Inspiration* from that which was properly called *Prophecy*. And these

these we shall take out of *Maimonides De Fund. Legis*, cap. 7. where they are fully described.

THE first is, That *Moses* was made Partaker of these Divine Revelations when awake; whereas GOD manifested himself to all the other Prophets in a *Dream* or *Vision*. What is the Difference between the Prophecy of *Moses* and the Prophecy of all other Prophets? All other Prophets did prophesy in a *Dream* or *Vision*; but *Moses* our Master when he was waking and standing, according to what is written (*Numb. vii. 89.*) And when *Moses* was gone into the Tabernacle of the Congregation to speak with Him, (*i. e.* GOD) then he heard the Voice of one speaking unto him.

THE second Difference is, that *Moses* prophesied without the Mediation of any Angelical Power, by an Influence derived immediately from GOD; whereas in all other Prophecies some Angel appeared to the Prophet: All Prophets did prophesy by the Help or Ministry of an Angel, and therefore they did see that which they saw in Parables or under some dark Representation; but *Moses* prophesied without the Ministry of an Angel. This he proves from *Numb. xii. 8.* where GOD says of *Moses*, I will speak to him Mouth to Mouth; and so *Exod. xxxiii. 11.* The LORD spake to *Moses* Face to Face.

BUT we must not here so much adhere to *Maimonides* as to forget what we are told in the New Testament concerning the Ministry of Angels which GOD used in giving the Law itself: So *St. Stephen* discourseth of it, *Acts vii. 53.* and *St. Paul* to the *Galatians* tells us, the Law was given by the Disposition of Angels in the Hand of a Mediator, that is, *Moses*, the Mediator then between GOD and the People. And therefore I should rather think the  
Mean-

Meaning of those Words [*Face to Face*] to import the *Clearness* and Evidence of the intellectual *Light* wherein God appeared to *Moses*, which was greater than any of the Prophets were made Partakers of.

BUT there may be yet a farther Meaning of those Words [*Face to Face*] and that is the *friendly and amicable Way* whereby all divine Revelations were made to *Moses*; for so it is added in the Text, *As a Man speaketh unto his Friend*.

AND this is the third Difference which *Maimonides* assigns, *All the other Prophets were afraid and troubled and fainted; but Moses was not so: For the Scripture saith, God spake to him as a Man speaks to his Friend; that is, As a Man is not afraid to hear the Words of his Friend, so was Moses able to understand the Words of Prophecy without any Disturbance and Astonishment of Mind.*

THE fourth and last Difference is the Liberty of *Moses's* Spirit to Prophecy at all Times, as we heard before out of *Numb. vii. 89*. He might have Recourse at any Time to the sacred Oracle (in the Tabernacle) which spake from between the Cherubims: And so *Maimonides* lays down this Difference, *None of the Prophets did Prophecy at what Time they would, save Moses, who was clothed with the Holy Spirit when he would, and the Spirit of Prophecy did abide upon Him: Neither had he Need to prepare himself for it, for he was always disposed and in Readiness as a ministring Angel; and therefore could he Prophecy at what Time he would, according to that which is spoken in Numb. ix. 8. Tarry you here a little, and I will hear what the LORD will command concerning you.*

WE have now seen what is this *Mosaick Degree*, which it was necessary should be transcendent and extraordinary, because it was the Basis of all future Prophecy among the *Jews*: For all the Prophets mainly aim to establish the Law of *Moses*, as to the practical Observation of it; and therefore it was so strongly manifested to the *Israelites* by Signs and Miracles done in the Sight of all the People, and his Familiarity and Acquaintance with Heaven testified to them all, the Divine Voice being heard by them all at Mount *Sinai*; which Dispensation amounted at least to as much as a *Bath Kol* to the very lowest of the People. What *that Voice* was which they heard, the later *Jews* are scarce well agreed: But *Maimonides*, according to the most received Opinion, tells that they only heard those first Words of the Law distinctly, viz. *I am the LORD thy GOD, and, Thou shalt have none other Gods, and only the Sound* of all the rest of the Words in which the Remainder of the Law was given.

AND here by the Way we may take Notice, That that divine Inspiration, which is conveyed to any one Man, primarily benefits none but himself; and therefore many Times it rested in this private Use, not profiting any but those to whom it came. And the Reason of this is manifest, for that an Inspiration abstractly considered can only satisfy the Mind of him to whom it is made, of its own Authority: And therefore that one Man may know that another hath a Doctrine revealed to him by a prophetic Spirit, he must also either be *inspired*, or be confirmed in the Belief of it by some *Miracle*, whereby it may appear that God hath committed his Truth to such an one; which Course our Saviour Himself and his Disciples took to confirm the Truth of the Gospel: Or else there must be so much

XX. Rea-



*Reasonableness* in the Thing itself, that by moral Arguments it may be sufficient to beget a Belief in the Minds of sober Men.

I wish this last Way of becoming acquainted with Divine Truth were better known amongst us: For when we have once attained to a true sanctified Frame of Mind, we have then attained the End of all Prophecy, and see all divine Truth that tends to the Salvation of our Souls in the Divine Light, which always shines in the Purity and Holiness of a new Creature, and so needs no farther Miracle to confirm us in it. And indeed that God-like Glory and Majesty which appears in the naked Simplicity of true Goodness, will, by its own Sympathy, with all saving Truth, friendly entertain and embrace it.



## CH A P. XII.

*When the prophetical Spirit ceased in the Jewish Church. The restoring of the prophetical Spirit by Christ. When the prophetical Spirit ceased in the Christian Church.*

**H**AVING now done with all those Sorts of Prophecy which we find any Mention of: We shall enquire a little *what Period of Time it was in which this prophetical Spirit ceased both in the Jewish and Christian Church.*

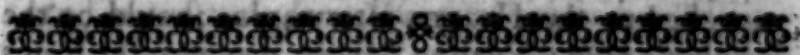
AND first for the *Period of Time* when it ceased in the Jewish, I find our *Christian Writers* differing. *Justin Martyr* would needs persuade us that it was not 'till the *Time of Christ*. This he inculcates often in his Dialogue with *Trypho the Jew*. But *Clemens Alexandrinus* hath more truly, with the Consent of all *Jewish Antiquity*, resolved us, that all Prophecy determined in *Malachy*. And the *Jewish Doctors* tell us, that from the *Time* in which the Prophets expired, the *Urim* and *Thummim* ceased. Yea, all Prophecy expired, and there was left only a *Bath Kol* to succeed some *Time* in the Room of it.

THIS *Cessation of Prophecy* determined as it were that old Dispensation wherein God hath manifested Himself to the *Jews* under the Law, that so that growing old, and thus wearing away, they might expect that new Dispensation of the Messiah which had been promised long before, and which should again restore this propheticall Spirit more abundantly. And this Interval is insinuated by *Joel ii.* in those Words concerning the *later Times*; *In those Days shall your Sons and Daughters Prophecy*. And so *St. Peter* makes use of the Place to take off that Admiration which the *Jews* were possessed with to see so plentiful an Effusion of the *prophetick Spirit* again: And therefore this *Spirit of Prophecy* is called the *Testimony of Jesus*, *Apoc. ch. xix.*

WE come now to the second Enquiry, *What Time the Spirit of Prophecy, which was restored by our Saviour, ceased in the Christian Church*. It may be thought that *St. John* was the last of *Christian Prophets*, for that the *Apocalypse* is the latest dated of any Book which is received into the Canon of the New Testament. But I know no Place of Scripture that intimates any such Thing, as if the *Spirit of*

of *Prophecy* was so soon to expire. And indeed if we may believe the primitive Fathers, it did not; tho' it overlived St. *John's* Time but a little. *Eusebius* tells us of one *Quadratus*, who together with the Daughters of *Philip* had the Gift of *Prophecy*. This *Quadratus*, as he tells us, lived in *Trajan's* Time, which was but in the Beginning of the second Century. And a little after, speaking of good Men in that Age, he adds, *Many strange and admirable Virtues of the Divine Spirit as yet shewed forth themselves by them*. And the same Author, lib. 4, §. 18. tells us out of *Justin Martyr*, who lived in the Middle of the second Century, and then writ his Apology for the *Christians*, That the Gift of *Prophecy* was still to be seen in the Church. Yet not long afterward there is little or no Remembrance of the propheticall Spirit remaining in the Church.

To conclude. There is indeed in Antiquity, frequent Mention of some *Miracles* wrought in the Name of *Christ*; but less is said concerning the propheticall Virtue, after the second Century. It was rare, and to be seen but sometimes, and more obscurely in some few *Christians* only.



### CHAP. XIII.

*Some Rules and Observations concerning propheticall Writ in general.*

**W**E should now shut up all the Discourse about *Prophecy*; only before we conclude, it may not be amiss, to add a few Rules for the better understanding propheticall Writ in general.

I. THE first is concerning *the Style* of Prophecy; whether that was not peculiarly the Work of the Prophet himself; whether it does not seem that the prophetic Spirit dictated the Matter only or principally, and left the Words to the Prophet himself. It may be considered that God made not use of Idiots or Fools to reveal his Will by; and that he imprinted such a clear Copy of his Truth upon them, as that it became their own Sense, being digested fully in their Understandings; so as they were able to deliver and represent it to others as truly as any can paint forth his own Thoughts. Therefore I think, to doubt whether the Prophets might not mistake in representing the Mind of God in their prophetic Inspirations, except all their *Words* had been also dictated to them, is to question whether they could speak Sense as wise Men, and tell their own Thoughts and Experiences truly or not. And indeed it seems most agreeable to the Nature of all these prophetic *Visions* and *Dreams*, wherein the Nature of the Enthusiasm consisted in a symbolical and Shaping forth of intelligible Things in their Imaginations, and enlightening the Understanding to discern the Scope and Meaning of them; that those *Words* and Phrases in which they were expressed to the Hearers afterwards, should be the Prophet's own: For the Matter was not (as seems evident from what hath been said) represented always by *Words*, but by *Things*. Though I know that sometime in these *Visions* they had a *Voice* speaking them; yet it is not likely that Voice should so dilate and comment upon Things, as it was fit the Prophet should do when he repeated the same Things to vulgar Ears.

It may also further be considered, that our Saviour and his Apostles generally quote Passage out of



of the Old Testament as they were translated by the LXX, and that where the LXX have much varied the Manner of phrasing Things from the Original: Which it is not likely they would have done, had the original Words been the very Dictate of the Spirit; for certainly that would not need any such paraphrastical Variations, as being of themselves full and clear enough; besides herein they might seem to weaken the Authenticalness of the Divine Oracles.

BESIDES, we find the Prophets speaking every one of them in his own Dialect; and such a Variety of Style appears in their Writings, as may argue them to have spoken according to their own Genius: Which is observed by the Jews themselves in all the Prophets except Moses, and that Part of Moses only which contains the *Detalogue*. *Abarbanel* gives us a full Account of this, upon Occasion of some Phrases in *Jeremiah* concerning *Edom*, *The Prophets did not prophecy in the same Manner as Moses did: For he prophesied from GOD immediately, from whom he received not only the Prophecy, but also the very Words and Phrases; and accordingly as he heard them, so he wrote them in the Book of the Law, in the very same Words which he heard from GOD: But as for the rest of the Prophets, they beheld in their Visions the Things themselves which GOD made known to them, and both declared and expressed them in their own Phraseology.*

THUS we see he ascribes the *Phrase* and *Style* every where to the Prophet himself, except only in the *Law*, which he supposeth to have been dictated *totidem verbis*: Which is probable enough, if he means the *Law* strickly so taken, viz. for the *Detalogue*, as is most likely he doth. Yet GOD did  
so

so far superintend in their copying forth his Truth, as not to suffer them to swerve from his meaning.

2. In the next Place, for the better Understanding prophetick Writ, we must observe, That there is sometimes a seeming Inconsistency in Things spoken, if we examine them by the strict logical Rules of Method: We must not therefore in any *prophetical* Vision look for a constant methodical Contexture of Things carried on in a perpetual Coherence. The prophetick Spirit doth not tie itself to these Rules of Art, or thus knit up its Dictates systematically. This would rather argue an human and artificial Contrivance than any Inspiration. And therefore *Tully* judiciously excepts against the Authenticalness of those Verses of the *Sibylls* which he met with in his Time, (and which were the same perhaps with those we now have) because of those *Acrosticks*, and some other Things, which argued an elaborate Artifice, and an affected Diligence of the Writer. We must not seek for any methodical Concatenation of Things in *the Law*, or indeed in any other Part of *prophetical* Writ; it being an usual Thing with them many Times to knit the Beginning and End of Time together. We do not often find curious Transitions, nor exact Dependence of one Thing upon another; but frequently Things of very different Natures, and that were cast into Periods of Time secluded one from another by vast Intervals, all couched together in the same Vision; as *Jerome* hath observed in many Places. And thus he takes Notice in *Daniel* xi. 2. that whereas there were thirteen Kings between *Cyrus* and *Alexander the Great*, the Prophet speaks of but four, skipping over the rest, as if the other nine had filled up no Part of the Interval. The like

he observes upon *Jeremy* xxi. 1. and elsewhere; as likewise sudden and abrupt Introductions of Persons, Mutations of Persons, (*Exits and Intrats* upon this prophetical Stage being made as it were in an invisible Manner) and Transitions from the Voice of one Person to another. The prophetical Spirit though it make no Noise and Tumult in its Motions, yet it is most quick, spanning as it were from the Centre to the Circumference; it moves most swiftly, though most gently.

3. THE last Rule we shall observe is, That no Prophecy is to be understood of the State of the World to come: For indeed it is altogether impossible to describe that, or to comprehend it in this Life. Therefore all divine Revelation in Scripture must concern some State in this World. And so we must understand all those Places that treat of *a new Heaven and a new Earth*. So we must understand the *new Jerusalem* mentioned in the New Testament, in that prophetical Book of the *Apocalypse*. And thus the *Jews* were wont universally to understand them, according to that Maxim ascribed to *R. Jochanan*, *All the Prophets prophesied to the Days of the Messiah; but as for the World to come, Eye hath not seen it*. So they constantly expound that Passage in *Isaiah* lxiv. 4. *Since the Beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O GOD, besides Thee, what He hath prepared for him that waiteth for Him*. And according to this Aphorism our Saviour seems to speak, when He says, *All the Prophets and the Law prophesied until John*, *Matt. xi. 13.* *יוחנן*, i. e. They prophesied to or for that Dispensation which was to begin with *John*, who lived in the Time of the Twilight as it were between the Law

Law and the Gospel. They prophesied of those Things which should be accomplished within the Period of Gospel-Dispensation which was usher'd in by *John*.

As for the State of Blessedness in Heaven, it is too great for the Mind of Man to comprehend now.

It is a most glorious and happy state, which is reserved for the Elect, who shall be admitted into it at the end of the world.

That the last state we shall observe is, That no Prophecy is to be understood of the state of the World to come; for indeed it is another im-

~~~~~

6 JY 64



~~~~~

~~~~~



## ADVERTISEMENT.

THE Reader may remember, That our Author in the Beginning of his *Treatise of the Immortality of the Soul*, propounded these three great Principles of Religion to be treated of; 1. *The Immortality of the Soul*, 2. *The Existence and Nature of God*, 3. *The Communication of God to Mankind thro' Christ*. And having spoken largely to the two former Principles of Natural Theology, he thought fit (as a Preparation to the third, which imports the Revelation of the Gospel) to speak something concerning *Prophecy*, the Way whereby Revealed Truth is dispensed to us. Of this he intended to treat but a little, and then pass on to the third and last Part, viz. *Those Principles of Revealed Truth which tend most to advance true and real Piety*. But in his discoursing of *Prophecy* so many considerable Enquiries offered themselves to his Thoughts, that by that Time he had finished this Discourse (designed at first only as a Preface) his Office of Catechist in the College expired. Thus far had the Author proceeded in that Year of his Office: And it was not long after bodily Distempers and Weaknesses began more violently to seize upon

# ADVERTISEMENT.

upon him, which the Summer following put a Period to his Life here; (a Life so every Way beneficial to those who had the Happiness to converse with him.) *Sic multis ille bonis flebilis occidit.* Thus he who designed to speak of God's *Communication of Himself to Mankind through Christ*, was taken up by God into a more immediate Participation of Himself in Blessedness. Had he lived to have finished the remaining Part of his designed Method, the Reader may easily conceive what a valuable Piece that Discourse would have been. Yet that he may not altogether want the Author's Labours upon such an Argument, I thought good, in the next Place to adjoin a Discourse of the like Nature, (delivered heretofore by the Author, in some Chapel-Exercises) from which I shall not detain the Reader by any more Preface.

6 JY 64



A D I S

A  
DISCOURSE

TREATING OF

Legal Righteousness,  
Evangelical Righteousness,

OR THE

Righteousness of FAITH.

The Difference between

The LAW and the GOSPEL,

AND THE

OLD and NEW COVENANT;

OF

JUSTIFICATION and Divine Acceptance;

AND THE

Conveyance of the Evangelical Righteousness to us by FAITH.

+++++

*Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven. MATT. V. 20.*

*For the Law made nothing perfect, but the bringing in of a better Hope did. HEB. vii. 19.*

VOL. XX.

F

OF

# DISCOURSE

Legal Righteousness,  
Evangelical Righteousness,



Righteousness  
The Law and the Gospel  
Old and New Covenants

Justification and Divine Assistance  
Consequence of the Christian Righteousness

For the Law and the Gospel  
a better Righteousness

Vol. XX



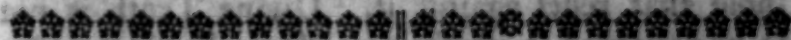


O F

## Legal Righteousness,

AND OF THE

## Righteousness of FAITH.



Rom. ix. 31, 32.

*But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness: Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law.*



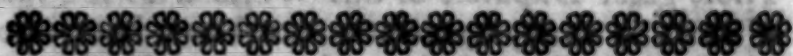
## C H A P. I.

*The Introduction, shewing what it is to have a right Knowledge of Divine Truth, and what it is that is either available or prejudicial to the true Christian Knowledge and Life.*

**T**HE Doctrine of Christian Religion propounded to us by our Saviour and his Apostles, is set forth with so much Simplicity, and yet with so much Repugnancy to that degenerate Spirit that rules in the Hearts and Lives of Men, that we

may truly say of it, it is both the *easiest* and *hardest* Thing: It is a Revelation wrapt up in a Complication of Mysteries, like that Book of the *Apocalypse*, which both unfolds and hides those great Secrets that it treats of. The Principles of true Religion are all in themselves plain and easy, deliver'd in the most familiar Way, so that he that runs may read them; they are so clear and perspicuous, that they need no Key of Demonstration to unlock them: And yet it is *Wisdom in a Mystery which the Princes of this World understand not*; a *sealed Book* which the greatest Philosophers may be unacquainted with: It is like that *Pillar of Fire* and of a *Cloud* that parted the *Israelites* and the *Egyptians*, giving a clear and comfortable Light to all those that are under the Guidance thereof, but being full of Darkness to those that rebel against it. Divine Truth is not to be discerned so much in a Man's *Brain* as in his *Heart*. Divine Wisdom is a *Tree of Life* to them that find her, and it is only *Life* that can *feelingly* converse with *Life*. All the thin Speculations and subtile Discourses of Philosophy cannot so well unfold or define any sensible Object, nor tell any one so well what it is, as his own naked Sense will do. There is a Divine and Spiritual Sense which only is able to converse internally with the Life and Soul of Divine Truth, as mixing and uniting itself with it; while vulgar Minds behold only the Out-side of it. Though in itself it be most intelligible, and such as Man's Mind may most easily apprehend; yet there is a *Crust of Impurity* (as the *Hebrew Writers* call it) upon all corrupt Minds, which hinders the lively Taste of it. This is the thick and palpable Darkness which cannot comprehend that Divine Light that shines in the Minds of all Men, but makes them deny that very Truth which they seem to entertain. *The World through Wisdom* (as the Apostle speaks) *knew not God*.  
Those

Those great Disputers of this World were too full of nice and empty Speculations to know Him who is only to be discerned by *an humble and self-denying Mind*: Their Curiosity served rather to dazzle their Eyes than to enlighten them; while they rather braved themselves in their Knowledge of the Deity, than humbly subjected their Souls to a Compliance with it; making the Divinity nothing else but as it were a flattering Glass that might reflect and set off to them the Beauty of their own Wit and Parts; and while they seemed to converse with GOD Himself, they rather courted their own Image in Him. Therefore the best Acquaintance with Religion is, *a Knowledge taught by GOD*: It is a Light that descends from Heaven, which is only able to guide the Souls of Men to Heaven from whence it comes. The Jewish Doctors use to put it among the fundamental Articles of their Religion, *That their Law was from Heaven*: We may much rather reckon it amongst the Principles of Christian Religion in an higher Way, That it is an Influx from GOD upon the Minds of good Men. And this is the great Design of the Gospel, to unfold to us the true Way of Recourse to GOD; a Contrivance for the uniting the Souls of Men to Him, and deriving a Participation of GOD to Men, to bring in *Everlasting Righteousness*, and to establish the true Tabernacle of GOD in the Spirits of Men, which was done in a Typical and Emblematical Way under the Law. And herein consists the main Pre-eminence which *the Gospel* hath above *the Law*, in that it so clearly unfolds the Method of Uniting Human Nature to Divinity; which the Apostle seems mainly to aim at in these Words; *But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.*



## C H A P. II.

*An Enquiry into that Jewish Notion of a Legal Righteousness, which is opposed by St. Paul, viz. That the Law externally dispensed to them, and conjoined with the Power of their own Free-will, was sufficient to procure them Acceptance with GOD, and to acquire Merit enough to purchase Eternal Life.*

**F**OR the Unfolding whereof we shall endeavour to search out, First, *What the Jewish Notion of Righteousness was, which the Apostle here condemns.*

*SECONDLY, What that Evangelical Righteousness, or Righteousness of Faith, is, which he endeavours to establish in the Room of it.*

FOR the First, That which the Apostle here blames the *Jews* for, seems to be nothing else but a Compendium of all that which he elsewhere disputes against them for : Which is not merely concerning the Notion of *Justification*, as some think, viz. Whether the Formal Notion of it respects only Faith, or Works in the Person justified, (though there may be a Respect to that also) but it is of a greater Latitude : It is concerning the whole Way of Life and Happiness, and the proper Scope of restoring Mankind to Perfection and Union with the Deity, which the *Jews* expected by Virtue of that System of Laws which were delivered upon Mount Sinai,



*Sinai*, augmented and enlarged by their own Traditions.

WHICH that we may the better understand, perhaps it may not be amiss a little to traverse the Writings of their most approved ancient Authors, that so finding out their constant-received Opinions concerning their *Law* and the *Works thereof*, we may the more fully understand what *St. Paul* and the other Apostles aim at in their Disputes against them.

THE *Jewish* Notion generally of the Law is this; “ That in that Body of Laws, distinguished ordinarily into Moral, Judicial and Ceremonial, was comprised the whole Method of raising Man to his Perfection; and that they having only this Book of Laws without them, to converse with, needed nothing else to procure eternal Life, Perfection and Happiness: As if this had been the only Means GOD had for the saving of Men and making them happy, to set before them in an External Way a Volume of Laws, and so to leave them to work out and purchase to themselves eternal Life in the Observance of them.

THIS general Notion of theirs we shall unfold in two Particulars:

FIRST, as a Foundation of all the rest, they took up this as a common Principle, “ That Mankind had such an absolute and perfect Free-will, “ and such a sufficient Power from within himself “ to determine himself to Virtue and Goodness, “ that he only needed some Law to exercise this “ innate Power about; and therefore needed not “ that GOD should do any Thing more for him “ than

## 68 Of Legal Righteousness, &c.

“than merely to acquaint him with his Divine  
“Will.”

AND for this we have *Maimonides* asserting fully and magisterially, That this was one of their *Radices fidei*, or Articles of Faith, and one main Foundation upon which the *Law* stood. His Words are these in *Halacah teshubah*, or Treatise of *Repentance*, ch. 5. ‘The Power of Free-will is given to every Man to determine himself (if he will) to that which is good, and to be good; or to determine himself to that which is evil, and to be wicked (if he will). Both are in his Power, according to what is written in the Law, Behold, Man is become as one of us, to know Good and Evil: That is to say, Behold this Sort of Creature, Man, is alone (and there is not a Second like to Man) in this, viz. That Man from himself, by his own proper Knowledge and Power, knows Good and Evil, and does what pleaseth him in an uncontrolable Way, so as none can hinder him as to the doing either Good or Evil.’

AND a little after he thus interprets those Words in the *Lamentations*, of the *repenting Church*, ch. iii. 40. *Let us search and try our Ways, and turn unto the LORD*, ‘Seeing we who are endued with the Power of Free-will, have most wittingly and freely committed all our Transgressions; it is meet and becoming we should convert ourselves by Repentance, and forsake all our Iniquities, forasmuch as this also is in our Power: This is the Importance of those Words, *Let us search and try our Ways, and turn unto the LORD*. And this is a great Fundamental, the very Pillar of the Law and Precept.

THUS

THUS we see *Maimonides*, who was well versed in the ancientest *Jewish* Learning, and in high Esteem among all the *Jews*, is pleased to reckon this as a main Principle and Foundation upon which that Law stood; as indeed it must needs be, if *Life* and *Perfection* might be acquired by Virtue of those legal Precepts set before their external Senses, and promulged to their Ears as the Statute-Laws of any other Common-wealth use to be. Which was the very Notion that they themselves had of these Laws. And therefore in *Bresith Rabba* (a very ancient Writing) the *Jewish* Doctors taking Notice of that Passage in the *Canticles*, *Let Him kiss me with the Kisses of his Mouth*, thus comment upon it; ‘At the Time of the Giving of the Law, the Congregation of *Israel* desired that *Moses* might speak to them, they being not able to hear the Words of GOD Himself: And while He spake, they heard, and hearing forgot; and thereupon moved this Debate among themselves, What is this *Moses*, a Man of Flesh and Blood? And what is his Law, that we so soon learn, and so soon forget it? O that GOD would kiss us with the Kisses of his Mouth!’ That is, in their Sense, that GOD would teach them in a more vital and internal Way. And then (as they go on) *Moses* makes this Answer, ‘That this could not be then: But it should so come to pass in the Time to come, in the Days of the Messiah, when the Law should be written in their Hearts, as it is said, *Jer. xxxi. I will write it in their Hearts.*’

By this we may see how necessary it was for the *Jews*, that they might be consistent to their grand Principle of obtaining *Life* and *Perfection* by this outward Law, to establish such a Power of *Free-will*, as might be able uncontrollably to entertain it,

it, and so readily by its own Strength perform all the Dictates of it.

AND that *Maimonides* was not the first of the *Jewish* Writers who expound that Passage, *Gen. iii.* [*Behold, Man is become like one of us, to know Good and Evil*] of *Free-will*, may appear from the several *Chaldee* Paraphraſts upon it, who all intimate that Senſe, and I grant, not without ſomething of Truth. For that Liberty which Mankind only in this lower World hath above other Creatures, may be there alſo meant. But whatever it is, I am ſure the *Jewish* Commentators upon that Place generally follow the rigid Senſe of *Maimonides*.

To this Purpoſe *R. Bechai*, a Man of no ſmall Learning both in the Talmudick and Cabaliſtical Doctrine of the *Jews*, tells us, That upon *Adam's* firſt Tranſgreſſion, that grand *Liberty of Indifferency* equally to Good or Evil began to diſcover itſelf; whereas before that he was *all intellect and wholly ſpiritual*, being from within only determined to that which was Good. But I ſhall at large relate his Words: ‘*Adam* before his Sin, acted from a Neceſſity of Nature, and all his Actions were nothing elſe but the Iſſues of pure and perfect Underſtanding. Even as the Angels of God, being nothing elſe but Intelligences, put forth nothing elſe but Acts of Intelligence; juſt ſo was Man before he ſinned, and eat of the Tree of Knowledge of Good and Evil: But after this Tranſgreſſion, he had the Power of Election and Free-will, whereby he was able to Will Good or Evil.’ So that according to the Mind of our Author, the Original of *Free-will* is to be derived not ſo much from the Creation, as from Man’s Tranſgreſſion, or *Eating of the forbidden Fruit*: So that the Indifferency of Man’s Will



Will to Good or Evil, and a Power to determine himself freely to either, did then first of all unfold itself; whereas before he conversed like a pure Intelligence with its first Cause, without any Propension at all to material Things, being determined like a natural Agent, solely to that which is Good.

ALL this we have further confirmed out of *Nachmanides*, an Author sufficiently versed in all Matters concerning the *Jewish* Religion. His Words are these, in his Comment upon *Deut. xxx. 13.* 'From the Time of the Creation Man had a Power of Free-will within him to do Good or Evil, according to his own Choice, as also through the whole Time of the Law; that so he might be capable of Merit in freely chusing what is Good, and of Punishment in electing what is Evil.' Wherein he tells us that this *Free-will* hath continued ever since the *Creation*, we must not understand rigidly the very Moment of Man's Creation, but that *Epocha* taken with some Latitude, so that it may include the Time of Man's first Transgression: For he also after suggests, That before the first Sin *Adam's* Power to Good was a mere natural Power, without any such Indifferency to Evil; and therefore he makes that State of *Adam* the Model of future Perfection which the most ancient *Jewish* Authors seem to expect in the Time of their *Messiah*, which he expresseth in this Manner: 'He shall not covet nor desire (*after a sensitive Manner*) but Man shall return in the Times of the *Messiah* to that primitive State he was in before the Sin of the first Man, who naturally did whatsoever was Good, neither was there any Thing and its Contrary than in his Choice.' Upon which Ground he afterwards concludes, That in those Times of the *Messiah* there shall neither be *Merit* nor *Demerit*,

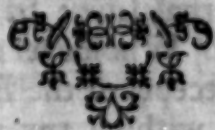
*merit*, because there shall be no *Free-will*, which is the alone Mother and Nurse of both of them: But in the mean While, That Good or Evil are wholly in our own Choice: None prejudicing or in the least Degree hindering the Exercise of this Liberty, neither from within nor from without, *none either in Heaven or in Earth*. And thus the same *Nachmanides* expounds that solemn Attestation, *Deut. xxx. 19.* wherein Heaven and Earth are called to witness that that Day *Life and Death* were set before them; as if GOD Himself had now established such a *monarchial* Power in Man as Heaven and Earth should be in League with and faithful to.

HEREUPON *R. Saadia Gaon* (so called by Way of Eminency) doubts not to tell us that the common Sense of all the *Jewish* Doctors was, That this *Liberty to Good or Evil* was such an *absolute* Authority established in a Man's Soul, that it was *independent* upon GOD himself; this being, as he saith (in the Book called *Sepher emunah*) the Meaning of that Maxim amongst the *Jews*, sometimes mentioned in the *Talmud*: 'All Things are in the Hand of GOD, except the Fear of GOD.'

I AM not ignorant there is another Axiom of the *Jews*, which may seem partly to cross this, 'That Assistance is perpetually afforded to all Endeavours both of Sanctity and Impiety.' But *Maimonides* hath told us, they mean nothing else by it but this, That when Men endeavour after the Performance of the Law, GOD in a Way of Providence furnisheth them with external Matter and Means, giving them Peace and Riches, and other outward Accommodations, whereby they have Advantage and Opportunity to perform all that Good which their own *Free-will* determine them to: Whereas  
wicked

wicked Men find the like Help of external Matter and Means for accomplishing their wicked Designs.

THUS we see how the *Jews*, that they might lay a Foundation of *Merit*, and build up the magnificent Fabrick of their Happines upon the sandy Foundation of a *dead Letter without them*, endeavoured to strengthen it by as weak a Rampart of their own *Self-sufficiency* and the Power of their own *Free-will* able (as they vainly imagined) to perform all Righteousness, as being adequate and commensurate to the whole Law of God in its most comprehensive Sense and Meaning; looking upon the *Fall of Man as the Rise* of that *Giant-like Free-will* whereby they were enabled to bear up themselves against Heaven, as a great Accessary to their Happiness, through the Access of that Multitude of divine Laws which were given to them. And so they reckoned upon a more triumphant Kind of Happiness, to be atchieved by the Merit of their own Works, than that beggarly Kind of Happiness (as they looked upon it) which cometh like an Alms from Divine Bounty. Accordingly they affirm, 'That Happiness, by Way of Reward, is far greater, and much more Magnificent than that which is by Way of Mercy.'





## C H A P. III.

*The second Ground of the Jewish Notion of a legal Righteousness, viz. That the Law delivered to them on Mount Sinai was a sufficient Dispensation from God, and all that needed to be done by Him to bring them to Perfection and Happiness: And that the Scope of their Law was nothing but to afford them several Ways and Means of Merit.*

**T**HE second Ground of that Jewish Notion of Legal Righteousness is this; “ That the  
 “ Law delivered to them upon Mount Sinai  
 “ was a sufficient Dispensation from God, and all  
 “ that needed to be done by Him for the advancing  
 “ of them to a State of Perfection and Blessedness;  
 “ and that the proper End of their Law was no-  
 “ thing but to afford them several Ways and Means  
 “ of Merit.” Which is expressly delivered in the *Mishnah*, That therefore the Precepts of the Law were so many in Number, that they might single out where they pleased, and in exercising themselves therein, procure eternal Life: So *Obadiah de Bartenora* expounds it; ‘ Whosoever shall perform any  
 ‘ one of the 613 Precepts of the Law (*so many they  
 ‘ make in Number*) without any worldly Respects,  
 ‘ for Love of the Precepts, behold, this Man shall  
 ‘ merit thereby everlasting Life.’ For they judged a Reward due to the Performance of every Precept, which Reward they supposed to be increased according



ing to the secret Estimation which GOD Himself hath of any *Precept*.

THIS was a great Debate among the *Jews*, which *Precepts* they were that had the greatest *Reward* due to the Performance of them; which Controversy *Maimonides* in his Comment upon this Place thus resolves; ‘ That the Measure of the *Reward* annexed to the *Negative Precepts* might be collected from the Measure of the *Punishments* that were consequent upon the Breach of them.’ But this Knot could not be so well solved in Reference to the *Affirmative Precepts*, because the *Punishments* annexed to the Breach of them were more rarely defined in the *Law*: Accordingly he expresseth himself to this Sense: ‘ As for the *Affirmative Precepts*, it is not expressed what *Reward* is due to every one of them; and for this End, that we may not know which *Precept* is most necessary to be observed, and which *Precept* is of less Necessity.’ And a little after he tells us, ‘ that for this Reason their Wise Men said, Whosoever shall exercise himself about any one *Precept*, ought without Hesitation to continue in the Performance of it, as being in the mean Time freed from minding any other. For if GOD had declared which *Precept* Himself had most valued and settled the greatest Revenue of Happiness upon, then other *Precepts* would have been minded; and any one that should have busied himself in a *Precept* of a lower Nature, would presently have left that, when Opportunity should have been offered of performing a highr.’ And hence we have also another Talmudical Canon for the performing of *Precepts*, of the same Nature with the former, quoted by our foresaid Author, ‘ It is not lawful to skip over *Precepts*, that is, as he expounds it, When a Man is about to observe one *Precept*, he may

‘not skip over and relinquish that, that so he might  
 ‘apply himself to the Observation of another.’ And  
 thus, as the Performance of any Precept hath a  
 certain *Reward* annexed to it; so the *Measure* of  
 the *Reward* they suppose to be encreased according  
 to the *Number* of those *Precepts* which they observe,  
 as it is defined by *R. Tarphon* in the foresaid *Mish-  
 nah*, c. 2. ‘If thou hast been much in the Study of  
 ‘the Law, thou shalt be rewarded much: For  
 ‘faithful is thy LORD and Master, who will ren-  
 ‘der to thee a Reward proportionable to thy Work.’  
 And lest they should not yet be liberal enough of  
 GOD’S Cost, they are also pleased to distribute Re-  
 wards to any *Israelite* that shall abstain from the  
 Breach of a Precept; for so we find it in the *Mish-  
 nah*; ‘Whosoever keeps himself from the Breach  
 ‘of a Precept, shall receive the Reward as if he had  
 ‘kept the Precept.

BUT this which hath been said concerning the  
 Performance of any one Precept, must be under-  
 stood with this Caution, That the Performance  
 of such a Precept be a continued Thing, so as that  
 it may collect the Performance of many good  
 Works into itself; otherwise the single Performance  
 of any one Precept is only available, according to  
 the Sense of the Talmudical Masters, to cast the  
 Scale, when a Man’s good Works and evil Works  
 equally ballance one another, as *Maimonides* tell-  
 eth us in his Comment upon the forenamed  
*Mishnah*.

FOR the better Understanding whereof we must  
 know, That the Jewish Doctors are wont to dis-  
 tinguish three Sorts of Men, which are thus ranked  
 by them, *Men perfectly righteous*, *Men perfectly*  
*wicked*, and *a Middle Sort of Men betwixt them*.  
 Those they are wont to call *perfectly righteous*,  
 who had no Transgression or Demerits that might

be counted fit to be put into the Balance against their Merits; and those they call'd *simply righteous*, whose Merits out-weighed their Demerits: Whereas on the other Side the *perfectly wicked* in their Sense were such as had no Merits at all; and those *simply wicked*, whose Demerits made the weightiest Scale: And the *Middle Sort* were such as their good Deeds and evil Deeds equally balanced one another. Of this first Sort of Men, viz. *the perfectly righteous*, they supposed there might be many; and *such* the *Pharisees* seem to have been in their own Esteem, in our Saviour's Time. And according to this Notion our Saviour may seem to have shaped his Answer to that *young Man* in the Gospel, who asked Him, *What shall I do to inherit eternal Life?* To which our Saviour answers, *Keep the Commandments*: Which our Saviour propounds to him in so great a Latitude, as thereby to take him off from his Self-conceit, and that he might be convinced upon Reflection, that he had fallen short of eternal Life, in failing of a due Performance of the Divine Law. But insisting upon his own *Merit* in this Respect, enquires of our Saviour whether there be yet any Thing wanting to make him *one perfectly righteous*. To this our Saviour replies, *If thou wilt be perfect, go and sell that thou hast*. The Meaning of which Reply, may, as I conceive, be this; To convince him of his imperfect Obedience to the Law of God, from his over-eager Love of this World. But secondly, for those that were in *the middle Rank* of Men, the *Jewish* Doctors had divers Rules, as, 1. In Case a Man's evil Works and good were equal, the Addition of one either Way might determine them to eternal Life or Misery. 2. That in Case a Man's evil Works should preponderate and weigh down his good, yet he may cast the Scale by *Repentance*, if he will; or in the other World by Chastisements.

78 *Of Legal Righteousness, &c.*

and Punishments he may make Expiation for them. These and the like Ways they have found out, lest any of their Fraternity should miscarry. To all which we must take in this *Caution* which they are pleased to deliver, *viz.* That Mens Works have their different Weight; some good Works being so weighty that they may weigh in the Balance against many evil Works, and *vice versa*.

ALL which we shall find largely set down by *R. Albo*, l. *de fundamentis fidei*, and partly by *R. Saadia*: But especially by *Maimonides*, in his Treatise of *Repentance*, Chap. 3. who also tells us of other Expedients provided by their *Law* for the securing of *Merit* and *Happiness*. And in fine they have found out so many Artifices to entail a *Legal Righteousness* and *Eternal Happiness* upon all the *Israelites*, that (if it be possible) none might be left out of Heaven; as may partly appear by that Question captiously proposed to our Saviour; *Master, are there few that shall be saved?* whereby they expected to ensnare Him, they themselves holding a general Salvation of all the *Jews* by virtue of the *Law*, however their Wickedness might abound. Which we find expressly set down by *Maimonides* in the fore-named Place; ‘All wicked Ones whose evil Deeds exceed their good Deeds, shall be judged according to the Measure of their evil Deeds so exceeding; and afterwards they shall have a Portion in the World to come; for that all *Israelites* have a Portion in the World to come, and this notwithstanding their Sins.’ That Maxim, ‘All *Israelites* have a Portion in the World to come,’ is taken out of the *Mishnah* l. *Sanhedr.* c. 11. where it is put down as the most authentick Opinion of the *Jewish* Doctors, only some few are there recited who are excepted from this Happiness; otherwise their greatest Malefactors are not excepted from.



from it: for so *Obadiah de Bartenora* unfoldeth their Meaning, ' Even such as are judged by the great *Synedrium* worthy of Death for their Wickedness, ' these have a Portion in the World to come.'

By the Way we may observe what a *lean* and *spiritless Religion* this of the *Jews* was; it was nothing but a liveless Form of external Performances, which did not reach the inward Man, being a mere bodily Kind of Drudgery and Servility: And therefore our Saviour when He models out Religion to them, *Matt. v.* points them out to *Something fuller of inward Life and Spirit*, and such a One as might make them *perfect, as their Father in Heaven is perfect.*

BUT before I leave this Argument, it may not be amiss to examine also what the *Cabbalistical Jews* thought concerning this Matter in Hand; which in Sum is this, ' That the Law delivered upon Mount *Sinai* was a Device GOD had to knit and unite the *Jews* and the *Shechinah* or Divine Presence together.' And to this Purpose *R. Simeon Ben Jochai* saith, ' Whosoever doth exercise himself in the Law, doth merit the Possession of the upper Inheritance which is in the holy Kingdom above; and doth also merit the Possession of an Inheritance here below in this World.' Where we may take Notice that the ancient *Jews* looked upon the Land of *Canaan* as being *Typical* and *Significative* of an higher Inheritance in the Kingdom of Heaven; both which they supposed to be the due Rewards of Men's Works: And therefore they talk so much in the same Ploce of guardian Angels which are continually passing to and fro between Heaven and Earth, as the Heralds and Messengers of Mens good Works to GOD in Heaven. And further upon these Words in *Levit.*

## 80 Of Legal Righteousness, &c.

xviii. 5. *Ye shall keep my Statutes and Judgments; which, if a Man do, he shall live in them,* he tells us, 'That the Portion of *Israel* is meritorious, because that the Holy Blessed One delighteth in them above all Nations; and out of his Favour and Goodness to them gave them the Laws of Truth, and planted amongst them the Tree of Life. Now what doth all this signify? That since the *Israelites* are signed with the holy Seal in their Flesh, they are thereby acknowledged for the Sons of GOD: As on the contrary, They that are not sealed with this Mark in their Flesh, are not the Sons of GOD, but are the Children of Uncleaness: Wherefore it is not lawful to contract Familiarity with them, or to teach them the Words of the Law.' Which afterwards is urged further by another of their Masters; 'Whosoever instructeth any uncircumcised Person, though but in the least Precepts of the Law, doth the same as if he should destroy the World, and deny the Name of the Holy Blessed One.'

ALL which plainly amounts to thus much, That the Law was given to the *Israelites* for this Purpose, To enrich them with good Works, and to augment their Merits, and so to establish the Foundations of Life and Blessedness amongst them; and to make it a *Medium* of the Union betwixt GOD and Men, as *R. Eliezer* speaketh of the near Union between these Three, *the Holy Blessed One, the Law, and Israel.*

THERE is one Passage more in our fore-named Author *R. Simcon Ben Jochai*, at the End of *Parashah Jethro*, which may be worth our observing, as more fully hinting the *Perfection of the Law*, and setting that forth as an absolute and complete *Medium* of rendring a Man perfect; 'When the *Israelites* stood upon Mount *Sinai*, they saw GOD Eye  
' to

‘ to Eye, and understood all Secrets of the Law,  
 ‘ and the same Day all Uncleanness passed away  
 ‘ from them, and all their Bodies did shine in  
 ‘ Brightness like to the Angels of Heaven when they  
 ‘ put on their bright shining Robes to fit themselves  
 ‘ for the Embassy upon which they are sent by GOD  
 ‘ their LORD.’ And a little after thus; ‘ And when  
 ‘ their Uncleanness passed away from them, the  
 ‘ Bodies of the *Israelites* became shining and clear  
 ‘ without any Defilement; and their Bodies did  
 ‘ shine as the Brightness of the Firmament.’ He  
 concludeth, ‘ When the *Israelites* received the  
 ‘ Law upon Mount *Sinai*, the World was then  
 ‘ perfumed with a most aromatick Smell, and Hea-  
 ‘ ven and Earth were established, and the Holy  
 ‘ Blessed One was known above and below, and  
 ‘ he ascended in his Glory above all Things.

By all which Expressions our Author seems to  
 aim at this, *viz.* To set forth the *Law* as that which  
 of itself was sufficient, without any other Dispen-  
 sation from GOD, for the perfecting those to whom  
 it was dispensed; and to make them Possessors of  
 all Righteousness here and Glory hereafter.

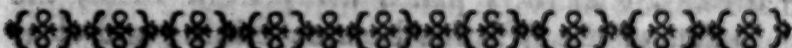
THUS we have endeavoured to make good that  
 which we first propounded, namely, That the grand  
 Opinion of the *Jews* concerning the Way to Life  
 and Happiness was this:

‘ THAT the Law of GOD externally dispensed,  
 ‘ and only furnished out to them in Tables of Stone,  
 ‘ joined with the Power of their own Free-will,  
 ‘ was sufficient both to procure them Acceptance  
 ‘ with GOD, and to acquire Merit enough to carry  
 ‘ them with spread Sails to eternal Blessedness.

So

## 82 Of Legal Righteousness, &c.

So that we may see those Disputes which St. Paul and other Apostles maintain against the *Jews* touching the *Law* and *Faith*, were not merely about that one Question, *Whether Justification formally and precisely respects Faith alone*; but were of a much greater Latitude.



### C H A P. IV.

*Concerning the Evangelical Righteousness, or the Righteousness of Faith, and the true Difference between the Law and the Gospel, the Old and the New Covenant.*

**H**AVING done with the first Enquiry, we now come to the Second, which was this, *What the Evangelical Righteousness, or the Righteousness of Faith is which the Apostle sets up against that of the Law, and in what Notion the Law is considered by the Apostle*: Which in Sum was this, That the *Law* was the Ministry of Death, and in itself an *External* and *lifeless* Thing, neither could it procure or beget that *Divine Life* in the Souls of Men, which God expects from all the Heirs of Glory, nor that Glory which is only consequent upon a true divine Life. Whereas on the other Side the *Gospel* is set forth as a mighty *Efflux* and *Emanation* of *Life and Spirit* freely issuing forth from an omnipotent Source of Grace and Love, as that true God-like vital Influence whereby the Divinity derives itself into the Souls of Men, enlivening and transforming them into its own Likeness, and  
strongly



strongly imprinting upon them a Copy of its own Beauty and Goodness. Briefly, *It is that whereby GOD comes to dwell in us, and we in Him.*

BUT that we may the more distinctly unfold the Difference between *That Righteousness which is of the Law*, and *That Righteousness which is of Faith*, and so the better shew how the Apostle undermines that Fabrick of Happines which the *Jews* had built up for themselves; we shall observe First in general; That the main Thing which the Apostle endeavours to beat down was, that proud and arrogant Conceit which they had of *Merit*, and to advance against it the Notion of the Divine Grace and Bounty as the only Fountain of all Righteousness and Happiness. For indeed that which all those *Jewish* Notions aim principally at, was the advancing the Powers of Nature to such an Height of Perfection as might render them capable of *meriting* at GOD's Hands: And that *Perfection* which they speak so much of, was nothing but a mere Sublimation of their own natural Powers, perform'd by the Strength of their own Fancies. And therefore these Contractors with Heaven were so pleased to look upon eternal Life as a fair Purchase which they might make for themselves at their own Charge; as if the Spring of all were in themselves: Their Eyes were so much dazzled with those foolish Fires of *Merit* and *Reward* kindled in their own Fancies, that they could not see that Light of Divine Grace and Bounty which shone about them.

AND this swelling Pride of theirs is that which St. Paul principally endeavours to chastise in advancing *Faith* so much as he doth in Opposition to the *Works of the Law*. For which Purpose he spends the first and second Chapters of his Epistle to the *Romans* in drawing up a Charge of such a Nature  
against

against *Gentiles* and *Jews*, but principally against the *Jews*, who were the grand Justiciaries, that might make them bethink themselves of imploring Mercy, and of laying aside all Plea of Law and Justice; and so Ch. iii. 27. he shuts up all with a severe Check to such presumptuous Arrogance, *Where then is boasting?* This seems then to be the main End which St. Paul every where aims at in opposing *Faith* to the *Works of the Law*, namely, to establish the Foundation of Righteousness and Happiness upon the free Mercy and Grace of GOD; The magnifying of which in the real Manifestations of it he holds forth upon all Occasions, as the Design of the Gospel-Administration; seeing it is impossible for Men, by any Works they can perform, to satisfy GOD's Justice for those Sins which they have committed against Him, or truly to comply with his Divine Will, without his Divine Assistance. So that the Method of reconciling Men to GOD, and reducing straying Souls back again to Him, was to be attributed wholly to another Original than that which the *Jews* imagined. But

SECONDLY, That *Righteousness of Faith* which the Apostle sets up against the *Law*, and compares with it, is indeed in its own Nature a *vital* and *spiritual Administration*, wherein GOD converseth with Man; whereas the *Law* was merely an *external* or *dead Thing* in itself, not able to beget any true Divine Life in the Souls of Men. All that *Legal Righteousness* which the *Jews* boasted of, was but *from the Earth, earthly*; consisting merely in *external Performances*, and so falling extremely short of that *internal and God-like Frame of Spirit* which is necessary for a true Union of the Souls of Men with GOD, and for making them capable of true Blessedness.

BUT

BUT that we may the more distinctly handle this Argument, we shall endeavour to unfold the *true Difference between the Law and the Gospel*, as it seems evidently to be laid down every where by St. Paul in his Epistles: And the Difference between them is clearly this, *viz.* That the *Law* was merely an *external Thing*, consisting in such Precepts as had only an *outward Administration*; but the *Gospel* is an *internal Thing*, a *vital Principle* seating itself in the Minds of Men. And this is the proper *Difference* between the *Law* and the *Gospel*, that the one is only an *external Administration*, the other an *internal*. And therefore the Apostle, 2 Cor. iii. 6, 7. calls the *Law the Ministration of the Letter and of Death*, it being in itself but a *dead Letter*; as all that which is without a Man's Soul must needs be. But on the other Side he calls the *Gospel* (because of the intrinsical and vital Administration thereof in living Impressions upon the Souls of Men) *the Ministration of the Spirit*, and *the Ministration of Righteousness*. By which he cannot mean the *History* of the Gospel; for those would make the Gospel itself as much an *external Thing* as the *Law*, and according to the external Administration as much a *killing or dead Letter* as the *Law* was: And so we see that the Preaching of *Christ crucified* was to the Jews a *Stumbling-Block*, and to the Greeks *Foolishness*. But indeed he means a *vital Efflux* from GOD upon the Souls of Men, whereby they are made *Partakers of Life and Strength* from Him: And therefore (ver. 7.) he thus expounds his own Meaning of that short Description of the *Law*, namely that it was *Διακονία τῷ θανάτῳ ἐν γράμματι, ὡς τοῦ νόμου ἐν πνεύματι* which, I think, may be fitly thus translated, *it was a dead (or lifeless) Administration*, (for so sometimes by an Hebraism the Genitive Case *in regimine* is put for the Adjective) or else an *Administration of Death exhibited*

## 86 Of Legal Righteousness, &c.

*bited in Letters, and engraven in Tables of Stone :* And therefore he tells us (ver. 6.) what the *Effect* of it was in those Words, *The Letter killeth*, as indeed all external Precepts which have not a proper vital Root in the Souls of Men, whereby they are able to secure them from the Transgression of them, must needs do. Now to this *dead or killing Letter* he opposes (ver. 8.) a *quickening Spirit*, or the *Ministration of the Spirit*, which afterwards he expounds by the *Ministration of Righteousness*, that is, the *Evangelical Administration*. So that the Gospel or *Evangelical Administration* must be an *Internal Impression*, a vivacious and energetical Spirit and Principle of Righteousness in the Souls of Men, whereby they are *inwardly* enabled to express a real Conformity thereto. Upon this Ground the Apostle further pursues the *Effects* of both these from the 14th Verse to the End.

By all which the Apostle means to shew us, how vast a Difference there is between the *external* manifestations of GOD in a Law of Commandments, and those *internal* Appearances of GOD, whereby He discovers the mighty Power of his Goodness to the Souls of Men.

THOUGH the History and outward Communication of the Gospel to us, is to be always acknowledged as a special Mercy and Advantage, and certainly no less Privilege to Christians than it was to the *Jews* to be intrusted with the Oracles of GOD: Yet it is plain that the Apostle, where he compares the Law and the Gospel, doth by the Gospel mean something which is more than an historical Narration of the free Love of GOD in the several Contrivances of it for the Redemption of Mankind. For if this were all that is meant properly by the Gospel, I see no Reason why it should not be counted



ed as weak and impotent a Thing, as dead a Letter as the Law was, and so there would be no such vast Difference between them as the Apostle asserts there is. But in Truth, the one is an *external Declaration of God's Will*, the other an *internal Manifestation of Divine Life upon Mens Souls*: And therefore, Gal. iii. 21. he so distinguisheth between this double Dispensation of GOD, that this *evangelical Dispensation* is a quickening Thing, able to beget Divine Goodness in the Souls of Men; which because the Law could not do, it was laid aside, as being insufficient to restore Man to the Favour of GOD, or to make him Partaker of his Righteousness. If there had been a Law which could have given Life, verily Righteousness should have been by the Law; where by Righteousness he seems to mean the same Thing which he meant by it when in his Epistle to the Corinthians he calls the Œconomy of the Gospel, the *Ministration of Righteousness*, or as מִיִּשְׁרָאֵל is taken among Jewish Writers for Acceptance with GOD, and that internal Righteousness that qualifies the Soul for eternal Life: And so he takes it in a far more ample Sense than that external Righteousness of *Justification*: And indeed it seems to express the *just State* of those who are renewed by the Spirit of GOD, and made Partakers of that Divine Life which is emphatically called the *Seed of GOD*. For this Righteousness is the proper Result of an enlivening Law, which is this *new Law* of the Gospel in Opposition to that *old Law* which was administered only in Writing: And therefore this *new Law* is called, in the Epistle to the Hebrews, Ch. viii. 6, &c. *The Better Covenant*, whereas the *old* was *faulty*. In which Place this is put down as the formal Difference between the *Legal* and *Evangelical* Administration, or the *old* and *new Covenant*, That the *old Covenant* was only externally promulgated and wrapt up as it were in Ink and Parchment,

## 88 Of Legal Righteousness, &c.

or, at best, *engraven upon Tables of Stone*; whereas this *new Covenant* is set forth in *living Characters* imprinted upon the *vital Powers of Mens Souls*. So ver. 10, 11. *This is the Covenant that I will make, I will put my Laws into their Minds, and write them in their Hearts*: And therefore the *old Covenant* is (ver. 7.) said not to be an *unblameable or faultless Thing*, because it was not able to keep off Transgressions, or hinder the Violation of itself, no more than an Inscription upon some Pillar or Monument is able to inspire Life into those that read it: The *old Law or Covenant* being in this Respect no other than all other Civil Constitutions are, which receive their Efficacy merely from the willing Compliance of Mens Minds with them, so that they must be enliven'd by the Subject that receives them, being *dead Things* in themselves. But the *Evangelical or new Law* is such a Thing as is an *Efflux of Life and Power* from GOD Himself the Original thereof, and *produceth Life* wheresoever it comes. And to this double Dispensation, viz. of *Law and Gospel*, doth St. Paul clearly refer, 2 Cor. iii. 3. *You are the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living GOD, not in Tables of Stone*: Which last Words are a plain Comment upon that Kind of administering the *Law* in a *mere external Way*, to which he opposeth the *Gospel*. And this Argument he further pursues in the 7th and 8th Chapters of the Epistle to the *Romans*, in which last Chapter, ver. 2, he styles the *Gospel the Law of the Spirit of Life*, which was able to destroy the Power of Sin, and to introduce a spiritual and heavenly Frame of Soul into Men, whereby they might be enabled to express a chearful Compliance with the Law of GOD, and demonstrate a true heavenly Conversation and God-like Life in this World-

IT peculiarly belongs to GOD to write the Laws of Goodness in the Tables of Mens Hearts. All the outward Teachings of Men are but dead Things in themselves. But GOD's imprinting his Mind and Will upon Mens Hearts is properly that which is called *the Teaching of GOD*, and then they become *living* Laws written in the *living* Tables of Mens Hearts fitted to receive and retain Divine Impressions.

THAT we may come a little nearer to these Words upon which this present Discourse is built, this seems to be the Scope of his Argument in this Place, where this *Law of Righteousness* may fairly be paralleled with that which before he call'd *the Law of the Spirit*, and which he therefore calls *the Righteousness of Faith*, because it is received from GOD in a Way of believing. For I cannot easily think that he should mean nothing else in this Place but merely the Righteousness of Justification, as some would persuade us, but rather that his Sense is much more comprehensive, so as to include the State of Gospel-Dispensation, which includes not only *Pardon of Sins*, but an *inward Spirit of Love, Power, and of a sound Mind*, as he expresseth it, 2 Tim. i. 7. And this he thus opposeth to the Law, Rom. x. 6. *But the Righteousness of Faith speaketh on this wise; Say not in thy Heart, Who shall ascend into Heaven? &c. or, Who shall descend into the Deep? But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach.* The Jewish Writers generally, commenting upon that Place in Deut. wholly refer it to the Times of the Messiah, making it parallel with that Place of Jeremiah which defines the New Covenant to be a *Writing of the Law of GOD in Mens Hearts*. And thus that *Life and Salvation* that result from the *Righteousness*

*of Faith* is all, as Faith itself is, derived from God graciously dispensing Himself to the Minds of Men: Whereas if *Life* could have been by the *Law*, its Original must have been resolved into Men themselves who must have acted that *dead Matter without them*, and have produced that *Virtue and Energy* in it, by their exercising themselves therein, which of itself it had not; as the Observance of any *Law* enables that *Law* itself to dispence that *Reward* which is due to the Observance of it: And therefore the *Righteousness of the Law* was so defined, *that he that did those Things should live in them*. And thus the New Testament every where seems to present to us this two-fold Dispensation, the one consisting in an *external and written Law of Precepts*, the other in *inward Life and Power*.

Now from all this we may easily apprehend how much the *Righteousness of the Gospel transcends that of the Law*, in that it hath a *true Command over the inward Man* which it acts and informs; whereas the *Law* by all its *Menaces and Punishments* could only *compel* Men to an *external Observance* of it in the *outward Man*.

AND herein St. *Paul* every where magnifies this Dispensation of the free Mercy and Grace of God, as being the only sovereign Remedy against all the inward rooted Maladies of Sin and Corruption, as that *Panacea or Balsam*, which is the universal Restorative of decayed and impotent Nature. So he tells us, *Rom. vi. Sin shall not have Dominion, because we are not under the Law, but under Grace*. And this is that which made him so much extol his Acquaintance with *Christ* in the Dispensation of Grace, and to despise all Things as Loss, *Philip. iii.* where among his other *Jewish Privileges*, having reckoned



reckoned up his Blamelessness in all Points touching the Law, he undervalues them all, and counts all but Loss, *for the Excellency of the Knowledge of Christ Jesus.* In which Place the Apostle doth not mean to disparage *a real inward Righteousness*, and the strict Observance of the Law; but his Meaning is to shew how poor and worthless a Thing all *outward Observances* of the Law are in Comparison of a true *internal Conformity to Christ* in the Renovation of the Mind and Soul according to his Image and Likeness; as is manifest from *ver. 9, 10, &c.* in which he thus delivers his own Meaning of *that Knowledge of Christ* which he so much extolled, *That I may be found in Him, not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of GOD by Faith.* Where, by the Way, we may further take Notice what this *Righteousness of Faith* and the *Righteousness of GOD*, is according to his own true Meaning, as he expounds himself, *viz. a Christ-like Nature in a Man's Soul, or Christ appearing in the Minds of Men by the mighty Power of his Divine Spirit, and thereby deriving a true Participation of Himself to them: So we have it ver. 18. That I may know the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.* And thus *Christ* and *Moses* are opposed, as *Christ* is the Dispenser of Grace and Truth, of GOD's free Bounty, of Life and Substance: Whereas *Moses* was but the Minister of the Law, of Rites and Shadows.

BUT it may perhaps be questioned whether the same *internal Dispensation of GOD* was not as well under the *Law*, as since our Saviour's Coming.

I REPLY, That this Dispensation of Grace was then a more mystical Thing, and not so manifested to

to the World as it hath been since our Saviour's Coming. Secondly, This Dispensation of Free Grace was not that which properly belonged to the Nation of the *Jews*, but only a Type and Shadow of it.

BEFORE our Saviour's Coming, the great Mysteries of Religion being wrapt up in symbolical Rites, (the unfolding of which was reserved for Him who is the great Interpreter of Heaven and Master of Truth) GOD was pleased to draw forth a Scheme or Copy of all that divine Œconomy and Method of his Commerce with Mankind, and to make a Draught of the whole Artifice thereof in external Matter: And therefore he singled out a Company of Men of the same common Extraction, marked out from all other Sorts of Men by a Character of genealogical Sanctity, (for so *Circumcision* was) collected and united together by a common Band of Brotherhood; and this he set up as an Emblem of a Divine and holy Seed or Society of Men which are all by Way of spiritual Generation descended from himself. And hence it is that the *Jews* (the whole *Jewish* Nation universally considered) who were but a mere Representative of this spiritual Fraternity, are called the *Holy Seed*, or the *Holy People*. Afterwards amongst these he erects a Government and *Polity*, and rules over them in the Way of a *political* Prince, as hath been long since well observed by *Josephus*, who therefore properly calls the *Jewish* Government, a *Theocracy*, or the *Government of GOD Himself*.

AND thus in a *Scheme* or Figure He shadows forth that spiritual Kingdom which he would establish amongst that divine Society of Men, in Reference to which we have so much Mention made of  
the

*the Kingdom of Heaven* in the Gospel, which is not generally meant of the *State of Glory*, much less of any outward *Church-Rites*, but mainly of that Exemplar of which the *Jewish Theocracy* was an Imitation. Lastly, as a political Prince GOD draws forth a *Body of Laws* as the political Constitutions and Rules of this Government which He had set up, chusing Mount *Sinai* for the Theatre whereon he would promulge those Laws by which all his Subjects should be governed. And so I doubt not but that Preface by which the Law is ushered in, *Exod. xx.* which speaks of GOD's Mercy in delivering them from the *Egyptian Thralldom*, may very well be allegorized and mystically expounded. And all this was to signify that *Law* which was to go forth from Mount *Sion*, the Promulgation whereof was to be in a vital and spiritual Way among the Subjects of this spiritual Kingdom. To all which we may add those *temporal Inheritances* which he distributed to the *Jewish Families*, in Imitation of those *immortal Inheritances* which He shares out amongst his spiritual Sons and Subjects in Heaven. And this I the rather add, because the *Jews* are much perplexed about untying this Knot, what the Reason should be that their *Law* speaks so sparingly of any *eternal Reward*, but runs out generally in Promises of *earthly Blessings*. By this we see the true Reason of that which the Apostle speaks concerning them, *2 Cor. iii. 14. Until this Day the same Vail in the Reading of the Old Testament remaineth untaken away.* That *Vail* which was on *Moses's Face* was an Emblem of all this great Mystery: And this *Vail* was upon the Face of the *Jews* in reading the Old Testament; they dwelling so much in a carnal Converse with these Symbols which were offered them in reading the Law, that they could not see through them into the Thing signified thereby, and so embraced

braced Shadows instead of Substance: Whereas this *Law* should have been their *School-Master to have led them to* Christ whose Law it prefigured; which that it might do the more effectually, GOD had annexed to the Breach of any one Part of it such severe Curses, that they might from thence perceive how much Need they had of some further Dispensation. And therefore this State of theirs is set forth by a *State of Bondage*. For all external Precepts carry perpetually an Aspect of Rigour to those Minds that tast not the internal Sweetness of them. And this is it which makes the *Gospel* or the *New Law* to be a *free, noble, and generous* Thing, because it is *seated in the Souls* of Men. This I the rather observe, because the true Meaning of that *Spirit of Bondage*, which the Apostle speaks of, is frequently mistaken. We might further, (if Need were) for a Confirmation of this which we have spoken concerning the *Typicalness* of the whole *Jewish* Œconomy, appeal to the third and fourth Chapters of the Epistle to the *Galatians*, which cannot well be understood without this Notion, where we have the *Jewish Church*, as a *Type* of the true Evangelical Church, brought in as a Child in its Minority in Servitude under Tutors and Governors, shut up under the Law till the Time of that emphatical Revelation of the great Mystery of GOD should come, till the Day should break, and all the Shadows of the Night flee away.

THAT I may return from this Digression, this briefly may be added, That under the Old Covenant, there were amongst the *Jews* some that were evangelized; as under the Gospel there are many that do Judaize, are of as legal and servile Spirits as the *Jews*, Children of the Bond-Women, resting in mere external Observances, in a Form of Godliness, as did the Scribes and Pharisees of old.

FROM



FROM what hath been discoursed, I hope the Difference between both Covenants clearly appears, and that the *Gospel* was not brought in only to hold forth a new Platform and Model of Religion; it was not brought in only to refine some Notions of Truth, that might seem disfigured by a Multitude of legal Rites and Ceremonies; it was not to cast our Opinions concerning the Way of Life and Happiness only into a new Mould: It is not so much a *System* of saving Divinity, but the *Spirit* and *vital Influx* of it spreading itself over all the Powers of Mens Souls: It is not so properly a Doctrine that is wrapt up in Ink and Paper, as it is a living Impression made up in the Soul and Spirit. We may in a true Sense be as *legal* as ever the *Jews* were, if we converse with the *Gospel* as a *Thing only about us*; and be as far short of the *Righteousness of GOD* as they were, if we make the Righteousness which is of *Christ* by Faith to serve us only as an *outward Covering*, and endeavour not after an internal Transformation of our Minds and Souls into it. The *Evangelical* Dispensation doth not therefore please GOD so much more than the *legal*, because, as a finer Contrivance of his infinite Understanding, it more clearly discovers the Way of Salvation to Men; but chiefly because it is a more powerful Efflux of his Divine Goodness upon them, as being the true Seed of a happy Immortality continually thriving and growing on to Perfection. I shall add, The *Gospel* does not hold forth such a transcendent Advantage above what the *Law* did, only because it acquaints us that *Christ* our true High Priest is ascended up into the Holy of Holies, and there instead of the Blood of Bulls and Goats hath sprinkled the Ark and Mercy-Seat above with his own Blood: but also because it conveys that *Blood of Sprinkling* into our defiled Conscience,

to

to purge them from dead Works. Far be it from me to disparage in the least the Merit of *Christ's* Blood, his becoming obedient unto Death, whereby we are justified. But I doubt, sometimes, some of our Notions about Justification may puff us up in far higher Conceits of ourselves than GOD hath of us; and that we profanely make the unspotted Righteousness of *Christ* serve only as a *Covering* to wrap our filthy Vices in; and when we have done, think ourselves in as good Credit with GOD as we are with ourselves, and that we are become Heaven's Darlings as much as we are our own. I doubt not but the Merit and Obedience of our Saviour gain us Favour with GOD, and move down the benign Influences of Heaven upon us: But yet I think we may sometimes be too lavish and wanton in our Imaginations, in fondly conceiting a greater Change in the Esteem which GOD hath of us than becomes us, and too little reckon upon the real and vital Emanations of his Favour upon us.

THEREFORE for the further clearing of what hath been already said, and laying a Ground upon which the next Part of our Discourse (*viz. Concerning the Convenience of this God-like Righteousness to us by Faith*) is to proceed. We shall here speak something more to the Business of Justification and Divine Acceptance.





## CHAP. V.

*Two Propositions for the better understanding of the Doctrine of Justification and Divine Acceptance.* 1 *Prop.* That the Divine Estimation of every Thing is according to Truth; and God's Acceptance or Disacceptance of Things is suitable to his Judgment. *On what Account St. James does attribute a kind of Justification to good Works.* 2 *Prop.* God's justifying of Sinners in pardoning their Sins carries in it a necessary Reference to the sanctifying of their Natures.

OUR first Proposition is this; *The Divine Judgment and Estimation of every Thing is according to the Truth of the Thing; and God's Acceptance or Disacceptance of Things is suitable to his Judgment.* Thus St. Peter plainly tells us, *Acts x.* GOD is no Respector of Persons; but every one that worketh Righteousness is accepted of Him. And GOD Himself posed Cain (who had entertained those ungrounded Suspicions of his Partiality) with that Question, *If thou doest well, shalt thou not be accepted?* Wheresoever GOD finds any Impressions of Goodness, He likes and approves them, knowing them well to be his own Image and Superscription. Wherever He sees his own Image shining in the Souls of Men, and a Conformity of Life to that eternal Goodness which is Himself; He loves it and takes

takes a Complacency in it, as that which is from Himself, and is a true Imitation of Him. And as his own unbounded Being and Goodness is the primary and original Object of his immense and Almighty Love: So every Thing that partakes of Him, partakes proportionably of his Love; all Imitations of Him and Participations of his Love and Goodness are perpetually adequate the one to the other. By so much the more *acceptable* any one is to GOD, by how much the more he *resembles* GOD. That Divine Light and Goodness which flows forth from GOD, the Original of all, upon the Souls of Men, never goes solitary and destitute of *Love, Complacency, and Acceptation*, which is always lodged together with it in the Divine Essence. And as the Divine *Complacency* thus dearly and tenderly entertains all those which bear a Similitude of true Goodness upon them; so it always abandons from its Embraces all Evil, which never doth nor can mix with it: The Holy Spirit can never suffer any unhallowed or defiled Thing to unite itself with it. Therefore in a sober Sense I hope I may truly say, There is no perfect Reconciliation wrought between GOD and the Souls of Men, while any impure Thing dwells within the Soul, which cannot truly close with GOD, nor GOD with that. The Divine *Love* according to those Degrees by which it Works upon the Souls of Men in transforming them into its own Likeness, renders them more *acceptable* to itself, mingleth itself with and uniteth itself to them: As the *Spirit* of any Thing mixeth itself more or less with any *Matter* it acts upon, according as it works itself into it, and so makes a Passage open for itself.

UPON this Account I suppose it may be that St. *James* attributes a Kind of *Justification* to good *Works*, which unquestionably are Things that GOD  
*approves*



approves and accepts, and all those in whom he finds them, as seeing there a true Conformity to his own Goodness and Holiness. Whereas on the other Side he disparageth that barren, sluggish and drowsy Belief, that lazy Lethargy in Religion, in Reference to Acceptation with GOD. I suppose I may fairly thus comment on his whole Discourse upon this Argument: GOD respects not a bold, confident and audacious Faith, that is big with nothing but its own Presumption. It is not because our Brains swim with a strong Conceit of GOD's eternal Love to us, or because we grow big and swell into a mighty Bulk with airy Fancies of our Acceptance with GOD, that makes us ever the more acceptable to Him: It is not all our strong Dreams of being in Favour with Heaven that fills our hungry Souls ever the more with it: It is not a pertinacious Imagination of our Names being enrolled in the Book of Life, or of the Debt-books of Heaven being crossed, or of Christ being ours, while we find Him not living within us, or of the washing away of our Sins in his Blood, while the filthy Stains thereof are deeply sunk in our own Souls; it is not, I say, a pertinacious Imagination of any of these that can make us ever the better: And a mere Conceit or Opinion, as it makes us never the better in Reality within ourselves; so it cannot render us ever the more acceptable to GOD who judges of all Things as they are. No, it must be a true Compliance with the Divine Will, which must render us such as the Divinity may take Pleasure in. In Christ Jesus neither Circumcision nor Uncircumcision availeth any Thing, (nor any Fancy built upon any other external Privilege) but the Keeping of the Commandments of GOD. No, but if any Man does the Will of GOD, him will both the Father and the Son love; they will come in to him and make their Abode with him. This is the Scope and Mark which a true Heaven-born

*Faith* aims at; and when it hath attained this End, then is it indeed perfect and compleat in its last Accomplishment. And the more ardently *Faith* levels at this Mark of inward Goodness and divine Activity, the more perfect and sincere it is. This is that which GOD *justifies*, it being just and correspondent to his own good Pleasure: And in whomsoever he finds this, both *it* and *they* are *accepted* of Him.—And so I come to the second Particular.

GOD's *justifying* of Sinners in pardoning and remitting their Sins, carries in it a necessary Reference to the *sanctifying* of their Natures; without which *Justification* would rather be a glorious Name than a real Privilege to the Souls of Men. While Men continue in their Wickedness, they do but vainly dream of a Device to tie the Hands of an Almighty Vengeance from seizing on them: No, their own Sins, like so many armed Gyants, would first or last set upon them, and rend them with inward Torment. There needs no angry Cherub with a flaming Sword drawn out every Way to keep their unhallowed Hands off from the Tree of Life: No, their own prodigious Lusts, like so many Arrows in their Sides, would chase them, their own hellish Natures would sink them low enough into eternal Death, and chain them up fast enough in Fetters of Darkness among the Fiends of Hell. *Sin* will always be *miserable*, and the Sinner at last, when the empty Bladders of all those Hopes of an airy worldly Happiness, that did bear him up in this Life, shall be cut, will find it like a *Talent of Lead* weighing him down into the bottomless Gulf of Misery. If all were clear towards Heaven, we should find Sin-raising Storms in our own Souls. We cannot carry Fire in our Bosoms, and yet not be burnt. Tho' we could suppose the greatest Serenity without us, if we could suppose ourselves near so much to be at  
Truce

Truce with Heaven, and all divine Displeasure laid asleep; yet would our own Sins, if they continue unmortified, first or last make an *Etna* or *Vesuvius* within us. Nay, those Sun-beams of eternal Truth, that by us are detained in Unrighteousness, would at last in those hellish Vaults of Vice and Darkness that are within us, kindle into an unquenchable Fire. It would be of small Benefit to us, That *Christ* hath triumphed over the Principalities and Powers of Darkness *without us*, while Hell and Death, strongly immur'd in a Fort of our own Sins and Corruptions, should tyrannize *within us*: That his Blood should speak Peace in Heaven, if in the mean while our own Lusts were perpetually warring and fighting in and against our Souls: That He hath taken off our Guilt and cancelled that Hand-writing that was against us, which bound us over to eternal Condemnation; if for all this we continue fast sealed up in the hellish Dungeon of our own filthy Lusts. Indeed we could not expect any Relief from Heaven out of that Misery under which we lie, were not God's Displeasure against us first pacified, and our Sins remitted. But should the Divine Clemency stoop no lower to us than to a mere Pardon of our Sins and an abstract Justification, we should never rise out of that Misery under which we lie. This is the signal and transcendent Benefit of our free Justification through the Blood of *Christ*, that God's Offence justly conceived against us for our Sins (which would have been an eternal Bar to the Efflux of his Grace upon us) being taken off, the Divine Grace and Bounty may freely flow forth upon us. The Fountain of the Divine Grace and Love is now unlocked and opened, which our Sins had shut up; and now the Streams of Holiness from thence freely flow forth into all gasping Souls. The warm Sun of the Divine Love, whenever it breaks thro' and scatters the thick

Cloud of our Iniquities that had separated between God and us, immediately breaks forth upon us with *Healing in its Wings*; it exerciseth the mighty Force of its own Light and Heat upon our dark and benumbed Souls, begetting in them a lively Sense of God, and kindling into Sparks of Divine Goodness within us. This Love, when once it hath chased away the thick Mist of our Sins, will be *strong as Death upon us, potent as the Grave: many Waters will not quench it, nor the Floods drown it*. If we shut not the Windows of our Souls against it, it will at last enlighten all those Regions of Darkness that are within us, and lead our Souls to the Light of Life, Blessedness, and Immortality. God pardons Mens Sins out of an eternal Design of destroying them; and whenever the Sentence of Death is taken off from a Sinner, it is at the same Time denounced against his Sins. God does not bid us be warmed and be filled, and deny us those Necessaries which our poor starving Souls call for. *Christ* having made Peace through the Blood of his Cross, the Heavens shall be no more as Iron above us: But we shall receive freely the vital Dew of them, the former and the latter Rain in their Season, those Influences from above, which Souls truly sensible of their own Misery and Imperfection incessantly gasp after, that Righteousness of God which drops from above, from the unsealed Spring of free Goodness, which makes glad the City of God. This is that free Love and Grace which the Souls of good Men so much triumph in: This is that Justification which begets in them lively Hopes of an happy Immortality in the present Anticipations thereof which spring forth from it in this Life. And all this is that which we have called sometimes, *the Righteousness of Christ*, sometimes *the Righteousness of God*; and here, *the Righteousness which is of Faith*. In Heaven it is a not-imputing



puting of Sin; in the Souls of Men it is a Reconciliation of rebellious Natures to Truth and Goodness. In Heaven it is the lifting up the Light of God's Countenance upon us, which begets a glad-some Entertainment in the Souls of Men, holy and dear Reflections and Returns of Love: Divine Love to us, as it were by a natural Emanation, begetting a reflex Love in us towards God, which live and thrive together.



## CHAP. VI.

How the Gospel-Righteousness is conveyed to us by Faith, *made to appear from these two Considerations*: 1. The Gospel lays a strong Foundation of a chearful Dependance upon the Grace and Love of God in it. 2. A true Evangelical Faith is no lazy or languid Thing, but an ardent Thirsting after Divine Grace and Righteousness, *The mighty Power of a living Faith in the Love and Goodness of God.*

**W**E come now to shew the Way by which this Gospel-Righteousness is conveyed to us; and that is by Faith. This is that powerful Attractive, which, by a strong and divine Sympathy, draws down the Virtue of Heaven into the Souls of Men, which strongly and forcibly moves the Souls of good Men into a Conjunction with that Divine Goodness by which it lives and grows: This is that Divine Impress that invincibly draws and sucks them

104 *Of Legal Righteousness, &c.*

them in by Degrees into the Divinity, and so unites them more and more to the Centre of Life and Love: It is something in the Hearts of Men, which, feeling by an inward Sensation, the mighty Insinuations of the Divine Goodness, immediately complies with it, and with the greatest Ardency is perpetually rising up into Conjunction with it; being first begotten and enlivened by the warm Beams of that Goodness, it always breaths and gasps after it for its constant Growth and Nourishment. It is then fullest of Life when it partakes most freely of it; and perpetually languisheth when it is in any Measure deprived of that sweet and pure Nourishment it derives from it.

BUT that we may the more clearly unfold *how Gospel-Righteousness comes to be communicated through Faith*, we shall lay it forth in two Particulars:

*Of Legal Righteousness, &c.* 105

self, that *Whosoever comes to Him He will in no wise cast out; that They that believe on Him, out of them should flow Streams of living Water*: We hear of the most gracious *Invitations* that Heaven can make to all weary and heavy-laden Sinners to come to *Christ*, that they may find Rest. The great Secrets of Heaven and of Divine Counsels are revealed, whereby we are acquainted that *Glory to God in the Highest, Peace on Earth, Good-will towards Men*, are sweetly joined together in Heaven's Harmony, and happily combined together in the Composure of its Ditties: That the *Glory of the Deity* and *Salvation of Men* are not allayed by their Union one with another, but both exalted together in the most transcendent Way, that Divine Love and Bounty are the supreme Rules in Heaven and Earth, αὐτὸς ὁ Θεὸς, ἰσὺ ἱστανταὶ τῷ Χριστῷ, There is no such Thing as *four Despight and Envy* lodged in the Bosom

## 104 *Of Legal Righteousness, &c.*

them in by Degrees into the Divinity, and so unites them more and more to the Centre of Life and Love: It is something in the Hearts of Men, which, feeling by an inward Sensation, the mighty Insinuations of the Divine Goodness, immediately complies with it, and with the greatest Ardency is perpetually rising up into Conjunction with it; being first begotten and enlivened by the warm Beams of that Goodness, it always breaths and gasps after it for its constant Growth and Nourishment. It is then fullest of Life when it partakes most freely of it; and perpetually languisheth when it is in any Measure deprived of that sweet and pure Nourishment it derives from it.

**BUT** that we may the more clearly unfold *how Gospel-Righteousness comes to be communicated through Faith*, we shall lay it forth in two Particulars:

**FIRST**, *The Gospel lays a strong Foundation of a cheerful Dependance upon the Grace and Love of GOD.* We have the greatest Security that may be given us of GOD's Readiness to relieve such forlorn Creatures as we are: That there are no such dreadful Fates in Heaven as are continually thirsting after the Blood of Sinners, insatiably greedy after their Prey, never satisfied till they have devoured the Souls of Men. Lest we should by such dreadful Apprehensions be driven from GOD, we are told of the *Blood of Sprinkling that speaks better Things for us*; of a mighty Favourite soliciting our Cause with perpetual Intercessions in the Court of Heaven; of a new and living Way to the Throne of Grace, and to the Holy of Holies which our Saviour hath consecrated through his Flesh: We are told of a great and mighty Saviour able to save to the utmost all that come to GOD by Him: We hear of the most compassionate and tender Promises from the Truth itself,



self, that *Whoever comes to Him He will in no wise cast out*; that *They that believe on Him, out of them should flow Streams of living Water*: We hear of the most gracious *Invitations* that Heaven can make to *all weary and heavy-laden Sinners* to come to *Christ*, that they may find Rest. The great Secrets of Heaven and of Divine Counsels are revealed, whereby we are acquainted that *Glory to God in the Highest, Peace on Earth, Good-will towards Men*, are sweetly joined together in Heaven's Harmony, and happily combined together in the Composition of its Ditties: That the *Glory of the Deity* and *Salvation of Men* are not allayed by their Union one with another, but both *exalted* together in the most transcendent Way, that Divine Love and Bounty are the supreme Rules in Heaven and Earth, *ὡς φησὶ, ἔγω ἰσχυαί τῷ χόρῳ*, There is no such Thing as *our Despight and Envy* lodged in the Bosom of that ever-blessed Being above, whose Name is LOVE, and all whose Dispensations to the Sons of Men are but the Disreadings and distended Radiations of his Love, as freely flowing forth from it through the whole Sphere of Creation as the bright Light from the Sun in the Firmament, of whose benign Influences we are then only deprived when we hide and withdraw ourselves from them. We are taught, *the mild and gentle Breathings of the Divine Spirit* are moving up and down in the World to produce Life, and to revive and quicken the Souls of Men into a feeling Sense of a blessed Immortality. This is that mighty Spirit that will, if we comply with it, *teach us all Things*, even the hidden Things of God; mortify all the Lusts of rebellious Flesh, and *seal us up to the Day of Redemption*. We are taught that with all holy Boldness we may in *all Places lift up holy Hands to God*, without Wrath or Doubling, without any *our Thoughts of God*, or fretful Jealousies, or harsh Surmises.

## 106 *Of Legal Righteousness, &c.*

Surmises. We can never enough distrust ourselves, nor ever trust too much in God. This is that full Confidence which the Gospel every where seems to promote: And should I run through all the Arguments and Sollicitations that are there laid down, to provoke us to it, I should run quite through it from one End to another, it containing almost nothing else but *strong and forcible Motives* to all *ingenuous Addresses* to God, and the most effectual *Encouragement* that may be to all *cheerful Dependence* on Him, and *confident Expectation* of all *Assistance* from Him to carry on our poor Endeavours to the Atchievement of Blessedness, and that in the *most plain* and simple Way that may be, *sine fraude & fuco*, without any double Mind or mental Reservation; Heaven is not acquainted so feelingly with our wicked Arts and Devices. But it is very strange that where God writes *Life* so plainly in fair Capital Letters, we are so often apt to read *Death*; that when He tells us over and over, that Hell and Destruction arise from ourselves, that they are the Workmanship of our own Hands, we will needs understand their Pedigree to be from Heaven, and that they were conceived in the Womb of Life and Blessedness. No, but the Gospel tells us we are not come to *Mounts of Burning*, nor unto *Blackness and Darkness and Tempest*, &c. Heb. xii. 18. Certainly a *lively Faith* in this *Love* of God, and a sober Converse with his *Goodness* by a cordial Entertainment and thorough Persuasion of it, would *warm* our benumbed Minds, and *thaw* our Hearts frozen with *Self-Love*; it would make us *melt* and dissolve out of all *Self-Confidence*, and by a *free and noble Sympathy* with the Divine Love, yield up ourselves to it, and dilate and spread ourselves more fully in it. This would banish all *Atheism* and slavish *Superstition*; it would cast down every high Thought and proud Imagination

nation that swells within us, and exalts itself against this sovereign Deity ; it would free us from all those poor, pinching, and particular Loves that intrall the Soul to Vanity and Baseness ; it would lead us into the true Liberty of the Sons of God, filling our Hearts with a *more generous and universal Love*, as unbounded as true Goodness itself. Thus, *Moses*-like, conversing with God in the Mount, and there beholding his Glory shining upon us in the Face of *Christ*, we should be deriving a Copy of that eternal Beauty upon our own Souls, and our thirsty and hungry Spirits would be perpetually sucking in a true Participation and Image of his Glory. A true Divine Love would wing our Souls, and make them take their Flight swiftly towards Heaven and Immortality. Could we once be thoroughly possessed and mastered with a full Confidence of the Divine Love, and God's Readiness to assist such feeble, languishing Creatures as we are, in our Assays after Heaven and Blessedness, we should then, finding ourselves borne up by an Almighty Strength, adventure courageously and confidently upon the highest Designs of Happiness, to assail the Kingdom of Heaven with a holy Violence, to pursue a Course of Well-doing without Weariness ; knowing that our Labour shall not be in vain in the LORD, and that we shall receive our Reward, if we faint not : We should work out our Salvation in the most industrious Manner, trusting in God as one ready to infuse Strength and Power into all the Faculties of our Souls : We should *press towards the Mark, for the Prize of the high Calling of God in Christ Jesus, that we may apprehend that for which also we are apprehended of Christ Jesus*. If we suffer not ourselves to be robbed of this Confidence in God as ready to accomplish the Desires of those that seek after Him, we may then walk on strongly in the Way to

to Heaven and not be weary; we may run and not faint. And the more the Souls of Men grow in this blissful Persuasion, the more they shall mount up like Eagles into a clear Heaven, finding themselves rising higher and higher above all those filthy Mists, those Clonds and Tempests of a slavish Fear, Despair, Fretfulness against God, pale Jealousies, wrathful and embittered Thoughts of Him, or any Struglings or Contests to get from within the Verge of his Power and Omniscieny, which would mantle up their Souls in black and horrid Night.

I MEAN not all this while by this *holy Boldness and Confidence* in a Believer's Converse with the Deity, that high Pitch of Assurance that wafts the Souls of good Men over the Lake of Death, and brings them to the Borders of Life; that here puts them into an actual Possession of Bliss, and re-instates and re-establishes them in Paradise: No, That more general Acquaintance which we may have with God's *Phylanthropy* and Bounty, ready to relieve with the Bowels of his tender Compassions all those starving Souls that call upon Him, (for surely He will never do less for fainting and drooping Souls, than He doth for the young Ravens that cry unto Him); that Converse which we are provoked by the Gospel to maintain with God's unconfined Love, if we understand it aright, will awaken us out of our drowsy Lethargy, and make us *ask of Him the Way to Sion with our Faces thitherward*: This will be digging up fresh Fountains for us while we go through the Valley of Baca, whereby refreshing our weary Souls, we shall go on from Strength to Strength untill we see the Face of our loving, and ever-to-be-loved, God in Sion. And so I come to the next Particular wherein we shall further unfold how this *God-like Righteousness*, we have



have spoken of, is convey'd to us by Faith: And that is this:

A TRUE Gospel-Faith is no lazy or languid Thing, but a strong ardent Breathing for, and Thirsting after, Divine Grace and Righteousness: It doth not only pursue an ambitious Project of raising the Soul immaturally to the Condition of a darling Favourite with Heaven, while it is unripe for it, by procuring a mere empty Pardon of Sin; it desires not only to stand upon clear Terms with Heaven by procuring the Crossing of all the Debt-books of our Sins there; but it rather pursues after an internal Participation of the Divine Nature. We often hear of a Saving Faith; and that, where it is, is not content to wait for Salvation 'till the World to come; it is not patient of being an Expectant Probationer for it untill this earthly Body resigns its worldly Interest, that so the Soul might then come into its Room: No, but it is here perpetually gasping after it, and effecting it in a Way of serious Mortification and Self-denial: It enlarges and dilates itself as much as may be according to the vast Dimensions of the Divine Love, that it may comprehend the Height and Depth, the Length and Breadth thereof, and fill the Soul, where it is seated, with all the Fulness of God: It breeds a strong and unsatiable Appetite where it comes after true Goodness. Were I to describe it, I should do it no otherwise than in the Language of the Apostle; It is that whereby we live in Christ, and whereby He lives in us; or, in the Dialect of our Saviour Himself, Something so powerfully sucking in the precious Influences of the Divine Spirit, that the Soul where it is, is continually flowing with living Waters issuing out of itself. A truly-believing Soul, by an ingenuous Affiance in God, and an eager Thirst after Him, is always sucking from the full

Breasts of the Divine Love ; thence it will not part, for there, and there only, is its Life and Nourishment ; it starves and faints away with Grief and Hunger, whensoever it is pull'd away from thence ; it is perpetually hanging upon the Arms of immortal Goodness, for there it finds its great Strength lies ; and as much as may be arms itself with the mighty Power of God, by which it goes forth like a Giant refresh'd with Wine to run that Race of Grace and Holiness that leads to that heavenly *Canaan*. And whensoever it finds itself enfeebled in its difficult Conflict with those fierce and furious Corruptions, those tall Sons of *Anak*, which arising from our sensual Affections encounter it in the Wilderness of this World ; then turning itself to God, and putting itself under the Conduct of the Angel of his Presence, it finds itself presently out of Weakness to become strong, enabled from above to put to Flight those mighty Armies of the Aliens. True *Faith*, (if you would know its Rise and Pedigree) is begotten of the Divine Bounty and Fullness manifesting itself to the Spirits of Men, and is conceived and brought forth by a deep Sense of *Self-indigency* and Poverty. *Faith* arises out of *Self-inanition*, placing itself in View of the Divine All-sufficiency ; and thus (that I may borrow those Words of St. Paul) *we received the Sentence of Death in ourselves, that we should not trust in ourselves but in Him*. The more this sensual, brutish, and *self-central* Life thrives and prospers, the more Divine Faith languisheth ; and the more that decays, and all *Self-love* and *Self-sufficiency* pine away, the more is true Faith fed and nourished, it grows more vigorous : And as carnal Life wastes and consumes, so does Faith suck in a true Divine and Spiritual Life from Him who hath Life in Himself, and freely bestows it to all those that heartily seek

seek it. When the Divinity united itself to human Nature in the Person of our Saviour, He then gave Mankind a Pledge and Earnest of what He would further do therein, in assuming it into as near a Conjunction as might be with Himself, and in communicating Himself to Man in a Way as far correspondent and agreeable as might be to that first Copy. And therefore we are told of *Christ being formed in us*, and *the Spirit of Christ dwelling in us*; of our being made conformable to Him, of having Fellowship with Him, of being as He was in this World, of living in Him, and his living in us, of dying, and rising again, and ascending with Him into Heaven, and the like: Because the same Spirit that dwelt in Him, derives itself in its mighty Energy through all believing Souls, shaping them more and more into a just Resemblance and Conformity to Him as the first Copy and Pattern: Whence it is that we have so many Ways of unfolding the *Union* between *Christ* and all Believers set forth in the Gospel. And all this is done for us by Degrees, through the Efficacy of the eternal Spirit, when by a true *Faith* we deny ourselves and our own Wills, submit ourselves in a deep Sense of our own Folly and Weakness to his Wisdom and Power, when we comply with his Will, and by a holy Affiance in Him subordinate ourselves to his Pleasure: For these are the vital Acts of a Gospel-Faith.

ACCORDING to this which hath been said, I suppose we may fairly understand St. *Paul's* Discourses which so much prefer *Faith* above *Works*. We must not think in a Giant-like Pride to scale the Walls of Heaven by our own Works, and by Force thereof to take the strong Fort of Blessedness, and wrest the Crown of Glory out of *God's* Hands

Hands whether He will or no. We must not think to commence a Suit in Heaven for Happiness upon such a poor Plea as our *external* Compliance with the *old Law*. We must not think to deal with God in the Method of *commutative Justice*, and to challenge Eternal Life as the just Reward of our *Merits*, and the Hire due to us for our Labour and Toil in God's Vineyard. No, God *resists the Proud, but gives Grace to the Humble*: It must be an humble and self-denying Address of a Soul dissolved into a deep and piercing Sense of its own Nothingness and Unprofitableness, that can be capable of the Divine Bounty: *He fills the Hungry with good Things, but the Rich He sends empty away*. They are the *hungry and thirsty* Souls, always gasping after the living Springs of Divine Grace, as the parched Ground in the Desert doth for the Dew of Heaven, ready to drink them in by a constant Dependence upon God; Souls that by a living, watchful and diligent *Faith*, spreading forth themselves in all obsequious Reverence and Love of Him, wait on Him as the Eyes of a Handmaid wait on the Hand of her Mistress: These are they that He delights to satiate with his Goodness. Those that being master'd by a strong Sense of their own Indigency, their pressing Poverty, and his all-sufficient Fulness, trust in Him as an Almighty Saviour, and in the most ardent Manner pursue after that Perfection which his Grace is leading them to; those that cannot satisfy themselves in a bare Performance of external Acts of Righteousness, or an external Observance of a Law without them, but with the most fervent Ambition pursue after such an Acquaintance with his Divine Spirit as may breathe an inward Life through all the Powers of their Souls. These are the *spiritual* Seed of faithful *Abraham*, the Sons of the Free-woman, and Heirs of the Promises, to whom all

are



are made *Yea and Amen* in Christ Jesus; These are they which shall abide in the House for ever, when the Sons of the Bond-woman shall be cast out.



C H A P. VII.

*How the whole Undertaking of Christ is eminently available both to give full Ease to our Hearts, and also to encourage us to Godliness or a God-like Righteousness.*

**F**OR the further Illustration of some Things in the latter Part of this Discourse, it may not be amiss in some Particulars (which might be easily enlarged) to shew *How the Undertaking of Christ* (that great Object of Faith) *is greatly advantageous and available to the giving full Relief and Ease to our Hearts, and also to the encouraging us to Godliness, or a true God-like Righteousness.*

IN the General therefore we may consider, That full and evident Assurance is given hereby to the World, *That GOD doth indeed seek the Saving of that which is lost*; and Men are no longer to make any Doubt or Scruple of it. Now what can we imagine more available to carry on a Design of Godliness, and to rouse dull and languid Souls to an effectual minding of their own Salvation, than to have this News sounding in their Ears by Men that (at the first Promulgation thereof) durst tell them roundly in the Name of GOD, That GOD required them every where to repent, for that his Kingdom of Grace was now apparent; and that He was not only willing, but it was his gracious

114 *Of Legal Righteousness, &c.*

Design to save lost Sinners who had forsaken his Goodness?

PARTICULARLY, That the whole Business of *Christ* is very advantageous for this Purpose, may appear thus:

1. WE are fully assured that GOD hath this Design upon lost Men, because here is one (*viz. Christ*) that partakes every Way of *Human Nature*, whom the Divinity magnifies itself in, and carries through this World in human Infirmities and Sufferings to eternal Glory: A clear Manifestation to the World that GOD had not cast off *Human Nature*, but had a real Mind to exalt and dignify it again.

2. THE Way into the Holy of Holies or to eternal Happiness is laid as open as may be by *Christ*, in his *Doctrine, Life, and Death*: In all which we may see with open Face what *Human Nature* may attain to, and how it may by *Humility, Self-denial,* and *Divine Love*, a *Christ-like Life*, rise up above all visible Heavens into a State of immortal Glory.

3. HERE is a Manifestation of *Love* given, enough to thaw all the Iciness of Mens Hearts which *Self-love* had frozen up: For here is One who in *Human Nature* every where denying Himself, is ready to do any Thing for the Good of Mankind, and at last gives up his Life for the same Purpose; and that according to the Good-will and Pleasure of that eternal Love which *so loved the World, that He gave this his beloved and only-begot. en Son, that whosoever believeth in Him, should not perish, but have everlasting Life.*

4. WHEREAS every penitent Sinner carries a Sense of Guilt upon his own Conscience, is apt to shrink

shrink with cold chill Fears of offended Majesty and to dread the Thoughts of violated Justice: He is assured that *Christ* hath laid down his Life, and thereby made Atonement for Sin; That He hath laid down his Life for the Redemption of him; and so in *Christ* we have Redemption thro' his Blood, even the Forgiveness of Sins. Thus may the Hearts of all Penitents, troubled with Sense of their own Guilt, be quieted, and fully established in a living Faith, in an eternal Goodness; seeing their Sins are remitted through the Blood of *Jesus* that came to die for them and save them, and through his Blood they may have free Access unto God.

5. SEEING Sin and Guilt are apt continually to beget a Jealousy of God's Majesty and Greatness, from whom the Sinner finds himself at a vast Distance, he is made acquainted with a Mediator thro' whom he may address himself to God without this Jealousy or Doubting; for that this Mediator likewise is one of Human Nature, that is highly beloved of God, he having so highly pleased God by performing his Will in all Things. Certainly it is much for the Ease of a Penitent's Mind, that our Addresses to God should be thro' a Mediator. Seeing between the pure Divinity, and impure Sinners as there is no Union, so no Communion; it is very agreeable upon all Accounts, that they who in themselves are altogether unworthy, should come to God by a Mediator.

THUS the Scripture every where represents *Christ* in the fore-named Particulars, (without descending into Niceties and Subtilties, such as the School-men and others from them have troubled the World with) in a very full and ample Manner, that so the Minds of true Believers (that are willing to comply with the Purpose of God for their own eternal Peace)

Peace) might in all Cases find something in *Christ* for their *Relief*, and make Use of Him as much as may be to encourage and help on Godliness: For by this whole Undertaking of *Christ* manifested in the Gospel, GOD would have to be understood *full Relief of Mind and Ease of Conscience*, as also *all Encouragement to Godliness*, and *Disparagement of Sin*. And indeed the whole Business of *Christ* is *the greatest Blow to Sin* that may be; for the World is taught hereby, that there is no Sinning upon easy Terms: Men may see that GOD will not return so easily into Favour with Sinners; but He will have his Righteousness acknowledged, and likewise their own Demerit. And this Acknowledgment He is once indeed pleased to accept of in the Person of our Saviour: Yet if Men will not now turn to Him, and accept his Favour, they must know that there is no other Sacrifice for Sin.

By these Particulars (to name no more) it may appear, That when we look into the Gospel, we are taught to believe that *Christ* hath done, according to the good Pleasure of GOD, every Thing for us that may truly relieve our Minds, and encourage us to Godliness, a God-like Righteousness far exceeding the Righteousness of the Scribes and Pharisees.

6 JY 64



THE



THE  
SHORTNESS

AND

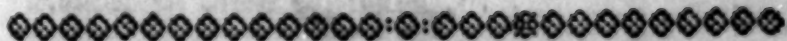
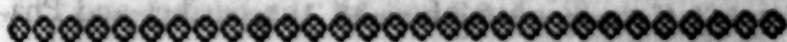
VANITY

OF A

Pharisaick Righteousness:

OR,

AN ACCOUNT of the FALSE GROUNDS upon  
which Men are apt to *conceit* themselves  
to be *Righteous*.



THE

SHORTNESS

PLANTY



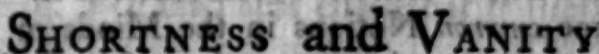
An Account of the Plans Grounds upon  
which Men are apt to exert themselves  
in the pursuit of knowledge.

\*\*\*\*\*



\*\*\*\*\*

THE



OF A

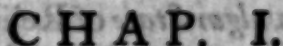
# Pharisaick Righteousness,

# DISCOVERED

In a DISCOURSE upon MATT. xix. 20, 21.

*The young Man saith unto Him, All these Things have I kept from my Youth up: What lack I yet?*

Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give it to the Poor, and thou shalt have Treasure in Heaven: And come and follow Me.



*A General Account of Mens Mistakes about Religion. Men are no where more apt to delude themselves, than in Matters of Religion. The Religion of most Men is but an Image and Resemblance of their own Fancies. The Method propounded for discoursing upon those Words. 1. To discover some of the Mistakes about Religion. 2. To discover the Reason of these Mistakes.*

AS there is no Kind of Excellency more generally pretended to than *Religion*, so there is none less known, or wherein Men are more apt to delude themselves. Every one is ready to lay Claim.

Claim, and to plead a Right in it ; (like the Bat in the *Jewish* Fable, that pretended the Light was hers, and complained of the unjust Detainment thereof from her) but few there are that understand the true Worth and Preciousness of it. There are some *common* Notions in the Minds of Men, which are ever and anon roving after Religion ; and as they casually start up any Models of it, they are presently prone to believe themselves to have found this Pearl of Price : The Religion of most Men being nothing else but such a Scheme of Thoughts and Actions, as their natural Propensions, sway'd by nothing but an inbred Belief of a Deity, accidentally run into ; nothing else but an Image and Resemblance of their own Fancies which are ever busy in painting out themselves ; which is the Reason why there are as many Shapes of Religion in the Minds of Men, as there are various Shapes of Faces and Fancies. Thus Men are wont to fashion their Religion to themselves in a strange and uncouth Manner, as the Imaginations of Men in their Dreams are wont to represent monstrous Shapes that no where appear but there. And tho' some may seem to themselves to have ascended up above this *low Region*, this *vulgar State* of Religion ; yet I doubt they may still be wrapped in Clouds and Darkness, they may still be but in a *middle Region*, like wandring Meteors that have not yet shaken off that earthly Nature which will at last force them again downwards. There may be some who arrive at that Book-learning in Divine Mysteries, that with a *Pharisaick* Pride looking down upon the *vulgar* Sort of Men, may say, *This People that knows not the Law are cursed* ; who themselves converse only with a Shadow of Religion : Though the Light of Divine Truth may seem to shine upon them, yet by Reason of their dark Hearts, it shines not into them : They may, like this dark and dull Earth,

be



be superficially gilded, and warmed too with its Beams, and yet the Impressions thereof do not pierce quite through them. There may be many *fair Semblances* of Religion where the *Substance* of it is not. We shall here endeavour to *discover some of them which may seem most specious, and with which the weak Understandings of Men* (which are no where more lazy than in Matters of Religion) *are most apt to be deluded; and then, discover the Reason of these Mistakes.*

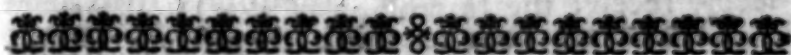
FOR which Purpose we have made Choice of these Words, wherein we find a young Pharisee beginning to swell with a vain Conceit of his good Estate towards GOD, looking upon himself as being already upon the Borders of *Perfection*, having from his Youth up kept in the Way of GOD's Commandments; He could not now be many Miles from the Land of *Canaan*, if he were not already passed over *Jordan*, he thought himself to be already in a State of *Perfection*, or at least within Sight of it: And therefore making Account he was as lovely in our Saviour's Eyes as he was in his own, asks Him, *What lack I yet?*

As if he had said, Having kept all GOD's Commandments, sure my *good Deeds* not only overballance my *Evil*, no, but they rather fill both the Scales of the Divine Ballance; I have no evil Deeds to weigh against them: What therefore can I want of the End of the Divine Law, which is to make Men perfect? To which our Saviour replies; *If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven: And come and follow Me.* Which Words I cannot think to be only a particular Precept; but rather by Way of Conviction: So that the full Sense of our Saviour's Speech seems to be

this ; A mere Conformity of the *outward* Man to the Law of GOD is not sufficient to bring a Man to eternal Life ; but the *inward* Man also must deeply receive the Impression of the Divine Law. True Perfection is not consistent with any worldly Affections : The Spirit which acts so strongly in this lower World, must be crucified : The Soul must be wholly dissolved from this earthy Body which it is so deeply immerst in, while it endeavours to enlarge its sorry Tabernacle upon this material Globe, and by a holy Abstraction from all Things that pinion it to Mortality, withdraw itself and retire into a Divine Solitude. If thou therefore wert in a State of *Perfection*, thou wouldst be able at the first Call from GOD to resign up all Interest here below, to quit all Claim, and to dispose of thyself und all worldly Enjoyments according to his Pleasure without any Reluctancy, *and come and follow Me.* And this I think was the true Scope of our Saviour's Answer ; which proved a real Demonstration ; as it appears in the Sequel of the Story, that this confident Pharisee had not yet attained to those mortified Affections which are requisite in all the *Candidates* of true Blessedness ; but only cheated his own Soul with a bare *external Appearance of Religion*, which was not truly seated in his Heart : And I doubt not but many are ready upon as slight Grounds, to take up his Quere, *What lack I yet ?*

WE shall therefore in the first Place enquire into some of those false Pretences which Men are apt to make to Happiness.





## CHAP. II.

*An Account of Mistakes about Religion in Four Particulars.* 1. A partial Obedience to some particular Precepts. *Where the true Spirit of Religion is, it informs and actuates the whole Man, it will not be confined, but will be absolute within us, and not suffer any corrupt Interest to grow by it.*

**T**HE first is, *A partial Obedience to some particular Precepts of GOD's Law.* That arrogant Pharisee that could lift up a bold Face to Heaven, and thank GOD he was no Extortioner, nor unjust, nor guilty of any *Publican-Sins*, found it easy to perswade himself that GOD justified him as much as he did Himself.

It was a Rule given by the *Jewish Doctors*, which I fear too many live by, *That Men should single some one Commandment out of GOD's Law, and therein especially exercise themselves, that so they might make GOD their Friend by that, lest in others they should too much displease Him.* Thus Men are content to pay GOD their Tenth of their Lives too, so they may without Fear of Sacrilege, or purloining from Him, enjoy all the rest to themselves: For they are not willing to consecrate their *whole Lives* to Him, they are afraid lest Religion should inroach too much upon them, and too busily invade

their own Rights and Liberties, as their selfish Spirit calls them.

THERE are such as think themselves willing GOD should have his Due, so He will let them enjoy their own without any Lett or Molestation; but they are very jealous lest he should inroach too much upon them, and are careful to set Bounds to GOD's Prerogative over them, lest it should swell too much, and grow too mighty for them to maintain their own Privileges under it. They would fain understand themselves to be *free-born* under the Dominion of GOD Himself, and therefore ought not to be compelled to yield Obedience to any such Laws of his as their own private Lusts and Passions will not suffer them to give Consent to.

THERE are those who perswade themselves they are well-affected to GOD, and willing to obey his Commandments, but yet think they must not be uncivil to the World; nor so base and cowardly as not to maintain their Reputation, with a due Revenge-upon those that impair it. Such as these can easily find some Postern-Door to slip out by into this World: And while they either do some constant Homage to Heaven in the Performance of some Duties of Religion, or abstain from such Vices as the common Opinions of Men brand with Infamy, or fancy themselves to have some of those Characters which they have learned from Books or Pulpit Discourses to be the *Notes of GOD's Children* and justified Persons, grow big with *Self-Conceit*, and easily find some handsome Piece of Sophistry to delude themselves by, in indulging a beloved Lust: They can beat down the Price of other Mens Religion, to inhance the Value of their own; or it may be by a fiery Zeal against others that



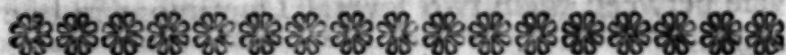
that are not of their Sect, they lose the Sense of all their own Guiltiness. The Disciples themselves had almost forgotten *the mild and gentle Spirit of Religion*, in an over-hasty Heat calling for Fire from Heaven upon those whom they deemed their Master's Enemies.

SOMETIMES a *partial* Spirit in Religion, that spends itself only in some Particulars, mistakes the fair Complexions of Good-nature for the true Face of Virtue; and a good bodily Temperament will serve, as a flattering Glass, to bestow Beauty upon a mishapen Mind. But it is not a true Spirit of Religion that is thus *particular* and *confined*. No, that is of a subtle and working Nature, it will be searching through the whole Man, and leave nothing uninformed by itself: As it is with the Soul that runs through every Member of the Body. Sin and Grace cannot lodge together, they cannot divide between them two several Dominions in one Soul.

WHAT is commonly said of *Truth*, we may say more especially of Goodness, *It is great and will prevail*: It will lodge in the Soul. of Men, like that mighty, though gentle, Heat which is entertained in the Heart, that always dispenseth warm Blood and Spirits to all the Members in the Body: It will not suffer any other Interest to grow by it: It will be so absolute as to swallow up all our carnal Freedom, and crush our fleshly Liberty: As *Moses's* Serpent eat up all the Serpents of the Magicians, so will it devour all that viperous Blood of Iniquity, which our magical Self-will begets within us: Like a strong and vehement Flame, it will not only scorch the Skin, but consume this whole Body of Death: It is compared by our Saviour to *Leaven* that will ferment the whole Mass

in which is wrapped up; It will enter into us like the *Refiner's Fire*, and the *Fuller's Soap*; like the Angel of God's Presence that he promised to send along with the *Israelites* in their Journey to *Canaan*, it will not pardon our Iniquities, nor indulge any darling Lust whatsoever; It will narrowly pry into all our Actions, and be spying out all those Back Doors whereby Sin and Vice may enter.

THAT Religion that runs out only in *Particularities*, and is overswayed by the prevailing Power of any Lust, is but a dead Carcass, and not that true living Religion which comes from Heaven, and which will not suffer itself to be *confined*; that will not indent with us, or article upon our Terms, but *Sampson-like* will break all those Bonds which our fleshly and Harlot-like Wills would tie it with, and become every Way absolute within us.



### C H A P. III.

*The second Mistake about Religion, viz. A meer Compliance of the outward Man with the Law of GOD. True Religion seats itself in the Center of Mens Souls, and first brings the inward Man into Obedience: The superficial Religion intermeddles chiefly with the Circumference and Outside of Men. Of speculative and spiritual Wickedness. How apt Men are to sink all Religion into Opinions and external Forms.*

WHEN Religion seats itself in the Centre of of Mens Souls, it acts there most strongly upon the vital Powers of it, and first brings the

inward Man into a true and chearful Obedience, before all the external be quite subdued. But a *superficial* Religion many Times intermeddles only with the *Circumference* and Outside of Men, it only lodges in the Suburbs, and storms the Out-works, but enters not the main Fort of Mens Souls, which is strongly defended by *inward Pride, Self-will, particular and worldly Loves, fretting and self-consuming Envy, Popularity and Vain-glory,* and such other *mental Vices*, that when they are beaten out of the the Conversations of Men by Divine Threats or Promises, retreat and secure themselves here as in a strong Castle. There may be many who dare not pursue *Revenge*, and yet are not willing to *forgive Injuries*; who dare not *murther* their Enemy, that yet cannot *love him*; who dare not seek for Preferment by *Bribery*, who yet are not mortified to these and other base Affections: They are not willing that the Divine Prerogative should extend itself beyond the *outward* Man, and that Religion should be too busy with their *inward* Thoughts and Passions: If they may not by proud Boasting set off their own sorry Commodities *upon the publick Stage*; yet they will *inwardly applaud* themselves, and commit wanton Dalliance with their own Parts and Perfections; not feeling the mighty Power of any higher Good, they will endeavour to preserve an unhallowed Sense of themselves; by a sullen Stoicism, when Religion bereaves them of the Glory and Pleasures of this outward World, they retire and shrink themselves up into a *Centre* of their own. When external Loves begin to cool, Men may fall in Love with themselves by *Arrogancy, Self-Confidence and Dependance, Self-applause and Gratulations, Admiration of their own Perfections*; and so feed that *dying Life* of theirs with this *speculative Wantonness*, that it may as strongly express itself *within* them, as before it did.

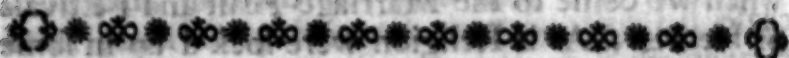
did *without* themselves. Men may thus sacrilegiously steal GOD's Glory from Him, and erect a Self-supremacy within, and so become Corrivals with GOD for the Crown of Blessedness and Self-sufficiency.

BUT alas, I doubt we generally arrive not to this Pitch of Religion, to deny the World, and all the Pomp and Glory of this largely-extended Train of Vanity; but we easily content ourselves with some *external* Forms of Religion. We are too apt to be enamoured rather with some more specious and seemingly-spiritual Forms, than with the true Spirit and Power of Godliness. We are more taken commonly with the several new Fashions that the luxuriant Fancies of Men are apt to contrive for it, than with the real Power and Simplicity thereof: And while we think ourselves to be growing in our Knowledge, and moving on towards *Perfection*, we do but turn up and down from one *Form* to another.

I WOULD not be understood to speak against those *Duties and Ordinances* which are Means appointed by GOD to promote Piety: But I fear we are too apt to sink all our Religion into these, and so to embody it, that we may as it were touch and feel it, because we are so little acquainted with the high and spiritual Nature of it, which is too subtle for gross Minds to converse with. I fear too many look upon such Models of Divinity, and Religious Performances, as were intended to help our dull Minds to a more lively Sense of GOD and true Goodness, as the Whole of Religion; and therefore are apt to think themselves absolved from it, except at some solemn Times of more especial Addresses to GOD, and that this Wedding-Garment of holy Thoughts and divine Affections is not for every



every Day's Wearing, but only then to be put on when we come to the Marriage-Feast and Festivals of Heaven: As if Religion were lock'd up in some sacred Solemnities, and so incorporated into some Divine Mysteries, as the superstitious Heathen of old thought, that it might not stir abroad and wander too far out of these hallowed Cloisters, and grow too busy with us in our secular Employments. We have learned to distinguish too subtilly between our *religious* Approaches to God and our *worldly* Affairs. I know our Conversation in this World, is not, nor can well be, all of a Piece, and there will be several Degrees of Sanctity in the Lives of good Men, as there were once in the Land of *Canaan*: But yet I think a good Man should always find himself upon *holy Ground*, and never depart so far into the Affairs of this Life, as to be without the Compass of Religion; he should always think, wheresoever he is, that God and the blessed Angels are there, with whom he should converse in a Way of Purity. We must not think that Religion serves to paint our Faces, to reform our Looks, or only to inform our Heads, or tune our Tongues; no, nor only to tie our Hands, and make our *outward* Man more demure, and bring our Bodies and bodily Actions into a better *Decorum*: But its main Business is to purge our *Hearts* and all the Actions and Motions thereof.



## C H A P. IV.

*The third Mistake about Religion, viz. A constrained Obedience to God's Commandments. The Religion of many (some of whom seem most abhorrent from Superstition) is nothing but Superstition properly so called. The different Effects of Love and slavish Fear in the truly, and in the falsely, Religious.*

**A** NOTHER Particular wherein Men mistake Religion, is a constrained Obedience to God's Commandments. That which many Men (amongst whom some would seem to be most abhorrent from Superstition) call their Religion, is indeed nothing but Superstition, that I may use the Word in its ancient and proper Sense, as it imports such an Apprehension of GOD as renders Him grievous to Men, and so destroys all free and cheerful Converse with Him, and begets instead thereof a forced and dry Devotion, void of inward Life and Love. Those servile Spirits which are not acquainted with GOD and his Goodness, may be so haunted by the frightful Thoughts of a Deity, as to terrify them into some Worship of Him. They are apt to look upon Him as one cloathed with Austerity, an hard Master; and therefore they think Something must be done to please Him, and to mitigate his Severity towards them: And tho' they cannot truly love Him, having no inward Sense of his Loveliness, yet they cannot but serve Him so far as these rigorous Apprehensions lie upon

upon them; tho' notwithstanding such as these are very apt to persuade themselves that they may purchase his Favour with some *cheap Services*, as if Heaven itself could become guilty of *Bribery*, and *Immutable Justice* be flattered into *Partiality* and *Respect of Persons*. Because they are not acquainted with GOD, therefore they are ready to paint Him to themselves in their own Shape: And because they themselves are full of *Peevishness* and *Self-will*, arbitrarily prescribing to others without sufficient Reason, and are easily enticed by *Flatteries*; they are apt to represent the Divinity to themselves in the same Form; and therefore that they might please this angry Deity of their own Making, they are sometime *lavish* in such a Kind of Service of Him as doth *not much pinch* their own Corruptions; nay and it may be too, will seem to part with them, and give them a Weeping Farewell, if GOD and their own awakened Consciences frown upon them; tho' all their *Obedience* arise from nothing but the *Compulsion* which their own *sour and dreadful Apprehensions* of GOD lay upon them: And therefore in those Things which *more nearly touch* their beloved *Lusts*, they will be as *scant and sparing* as may be; here they will be *strict* with GOD, that He may have no more than his Due, as they think, like that *unprofitable Servant* in the Gospel, that, because his Master was an *austere Man*, reaping where he had not sown, and gathering where he had not scattered, was willing he should have his own again, but would not suffer him to have any more.

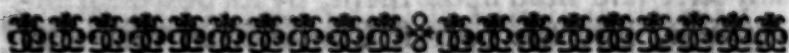
THIS *servile Spirit* in Religion is always *illiberal* and *needy* in the great and weightier Matters of Religion, and here weighs out *Obedience* by Drachms and Scruples; it never finds itself more shrivelled and shrunk up, than when it is to converse with GOD; like those Creatures that are generated of  
Slime

Slime and Mud, the more the Summer-Sun shines upon them, and the nearer it comes to them, the more is their vital Strength dried up and spent: Their *dreadful Thoughts of God*, like a cold Eastern Wind, blasts all their blossoming Affections, and nips them in the Bud: These exhaust their native Vigour, and make them weak and sluggish in all their Motions toward God. Their Religion is rather a *Prison* or a *Piece of Penance* to them, than any *voluntary and free Compliance* with the Divine Will: And yet because they bear the Burden and Heat of the Day, they think, when the Evening comes, they ought to be more liberally rewarded; such *slavish Spirits* being over apt to conceit that Heaven receives some Emolument by their hard Labours, and so becomes indebted to them, because they see no true Gain and Comfort accruing from them to their own Souls; and so because they do God's Work, and not their own, they think they may reasonably expect a fair Compensation. And this I doubt was the first Foundation of *Merit*: Though now the World is ashamed to own it.

BUT alas, such an ungodlike Religion as this can never be owned by God: The Bond-woman and her Son must be cast out. This Spirit of true Religion is of a more *free, noble, ingenuous, and generous Nature*, arising out of the warm Beams of the Divine Love which first brought it forth, and therefore is it afterwards perpetually bathing itself in that sweetest Love that first begot it, and is always refreshed and nourished by it. This *Love casteth out Fear*, *Fear which hath Torment*, and is therefore more apt to chase away Souls from God, than to allure them to God. Such *Fear of God* always carries it in a secret *Antipathy* again Him, as being one that is so troublesome that there is no peaceable Living with Him. Whereas *Love* by a  
small strong



strong *Sympathy* draws the Souls of Men, when it hath once laid hold upon them, by its powerful *Insinuation*, into the nearest *Conjunction* that may be with the *Divinity*; it *thaws* all those *frozen Affections* which a *slavish Fear* had congealed, and makes the Soul most chearful, free, and nobly resolved in all its *Motions* after *GOD*. It was well observed of old by *Pythagoras*, *We are never so well as when we approach to GOD*; when in a *Way of Religion* we make our *Addresses* to *GOD*, then are our Souls most chearful. An inward Acquaintance with *GOD* discovers nothing in Him but *pure and sincere Goodness*, nothing that might breed the least *Distaste* or *Disaffection*, or carry in it any *Simblance of Displeasingness*; and therefore the Souls of good Men are never *pinching* and *sparing* in their *Affections*: Then the *Torrent* is most full and swells highest, when it empties itself into this unbounded *Ocean* of the *Divine Being*. This makes all the *Commandments* of *GOD* light and easy, and far from being grievous. There needs no *Law* to compel a *Mind* acted by the true *Spirit of Divine Love* to serve *GOD*. It is the *Choice* of such a Soul to conform itself to Him, and draw from Him an *Imitation* of that *Goodness* and *Perfection* which it finds in him. Such a *Christian* does not therefore obey his *Commands* only because it is *GOD's Will* he should do so, but because He sees the *Law* of *GOD* to be truly *perfect*, as *David* speaks: His Nature being reconciled to *GOD* finds it all *holy, just, and good*, as *St. Paul* speaks, and such a Thing as his Soul loves, *sweeter than the Honey or the Honey-Comb*; and he makes it his *Meat and Drink to do the Will of GOD*, as our *LORD* and *Saviour* did.



## C H A P. V.

*The Fourth Mistake about Religion, When a mere mechanical and artificial Religion is taken for that which is a true Impression of Heaven upon the Soul. The Difference between those that are governed in their Religion by Fancy, and those that are actuated by the Divine Spirit, and in whom Religion is a living Form. Religion discovers itself best in a serene Temper of Mind, in deep Humility, Meekness, Self-denial, universal Love of GOD and all true Goodness.*

**T**HE fourth and last Particular wherein Men misjudge themselves, is, *When a mere mechanical and artificial Religion is taken for that which is a true Impression of Heaven upon the Souls of Men, and which moves like an inward Nature.* True Religion will not stoop to Rules of Art, nor be confined within the narrow Compass thereof: No, where it is, we may cry out with the Greek Philosopher, *ἰσὶ τὸς Θεὸς ἔσθιν*, GOD is within. GOD hath there kindled his own Life which will move only according to the Laws of Heaven. But there are some *mechanical Christians* that can fashion Religion so cunningly in their own Souls by that *Book-skill* they have got of it, that it may many Times deceive themselves, as if it were a *true living Thing*. We often hear that meer Pre-  
XX tenders

tenders to Religion may go as far in all the *external* Acts of it as those that are best acquainted with it: I doubt not also but many Times there may be *artificial Imitations* drawn of that which only lives in the Souls of good Men, by the powerful and wily Magick of exalted *Fancies*; as we read of some Artificers that have made Images of living Creatures, wherein they have not only drawn forth *the outward Shape*, but seem almost to have copied out *the Life* too in them. Men may make an *Imitation* as well of the *Internals* of Religion, as of the *Externals*. There may be a *Semblance* of *inward Joy* in GOD, of *Love* to him and his Precepts, of *Dependance* upon Him, and a *filial Reverence* of Him. Those *Christians* that fetch all their Religion from pious Books and Discourses, hearing of such and such *Signs of Grace*, and being taught to believe they must get those, that so they may go to Heaven; may presently set themselves on work, and in an *apish Imitation* cause their *animal Powers* and *Passions* to represent all these; which may serve for a handsome Artifice of Religion wherein these *Mechanicks* may much applaud themselves.

I DOUBT not but there may be such who to gain Credit with themselves, and that *glorious Name* of being *the Children of GOD*, (though they know nothing more of it but that it is a Title that sounds well) would use their best Skill to appear such to themselves, so qualified and moulded as they are told they must be. And as many Times *Credit* and *Reputation* among Men may make them pare off the *Ruggedness* of their *outward Man*, and *polish* that; so to gain their own good Opinion, and a Reputation with their own Consciences which look more inwardly, they may also endeavour to make their *inward Man* look more *smooth* and

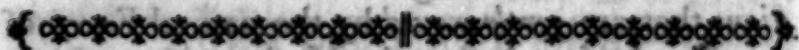
comely : And it is no hard Matter for such *Chameleon-like Christians* to turn even their Insides into whatsoever Colour shall best please them. Thus may they deceive themselves, and think their Religion to be some mighty Thing *within* them, that runs quite through them, and makes all these Transformations within them ; whereas a wise Observer may see whence it comes and whither it goes : It being indeed a Thing which is *from the Earth, earthy*, and not like that true Spirit of Regeneration which comes from Heaven, and begets a Divine Life in the Souls of good Men, and is not under the Command of any such Charms as these are, neither will it move according to those Laws, and Times, and Measures that we please to set to it : But we shall find it manifesting its mighty Supremacy over the highest Powers of our Souls. Whereas we may truly say of all *Mechanicks* in Religion, and our *mimical Christians*, that *they are not so much actuated and informed by their Religion, as they inform that* ; the Power of their own *Imagination* deriving that *Force* to it which bears it up, and guides all its Motions and Operations. And therefore they themselves having the Power over it, can new mould it as themselves please, according to any new Pattern which shall like them better than the former : They can furnish this domestick Scene of theirs with any Kind of Matter which the History of other Mens Religion may afford them ; and if Need be, act over all the Experiences of that Sect of Men to which they most addict themselves so to the Life, that they may ~~form~~ to themselves as well experienced *Christians* as any others ; and so, it may be, soar so aloft in *Self-conceit*, as if they had already made their Nests amongst the Stars, and had viewed their own Mansion in Heaven.

BUT



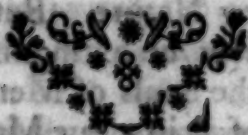
BUT besides, there are such Things in our *Christian* Religion as may seem delicious even to the fleshly Appetites of Men: Some Doctrines and Nutions of Free Grace and Justification; the magnificent Titles of *Sons of God* and Heirs of Heaven; everflowing Streams of Joy and Pleasure that blessed Souls shall swim in to all Eternity; a glorious Paradise in the World to come, alway springing up with fragrant Beauties; a New *Jerusalem* paved with Gold and bespangled with Stars, comprehending in its vast Circuit such numberless Varieties, that a busy Curiosity may spread itself about to all Eternity. I doubt not but that sometimes the most earthly Men may be so ravished with the Conceits of such Things as these, that they may seem to be made Partakers of *the Powers of the World to come*: Yea, and to have attained higher than those noble *Christians* that are gently moved by the natural Force of true Goodness. And as the Motions of our *Sense*, *Fancy*, and *Passions*, while our Souls are in this mortal Condition, are many Times more vigorous than those of the *higher Powers* of the Soul, which are more remote from these mixt and animal Perceptions; that Devotion which is there seated may seem to have more Energy and Life in it than that which gently, and with a more delicate Kind of Touch, spreads itself upon the *Understanding*, and from thence mildly derives itself through our *Wills* and *Affections*. But howsoever the *former* may be more boisterous for a Time, yet *this* is of a more consistent and thriving Nature: For that is but of a flitting and fading Nature. But a true celestial Warmth will never be extinguished, being once seated vitally in the Souls of Men, it will regulate all the Motions of it in a due Manner, as the natural Heat in the Hearts of living Creatures hath the Dominion of the whole Body under it, and

sends forth warm Blood and Spirits, and vital Nourishment to every Part and Member of it. True Religion is *no Piece of Artifice*; it is no boiling up of our *Imagination*, nor the glowing Heat of *Passion*; though these are too often mistaken for it, when we cast a Mist before our own Eyes: But it is *a new Nature* informing the Souls of Men; it is *a God-like Frame of Spirit*, discovering itself most in *serene and clear Minds*, in *deep Humility*, *Meekness*, *Self-denial*, *universal Love of GOD*, and *all true Goodness*, *without Partiality*, and *without Hypocrisy*; whereby we are taught to *know GOD*, and *knowing Him to love Him*, and *conform ourselves as much as may be*, to *all that Perfection which shines forth in Him*.



**T**HUS far the First Part of this Discourse, which was designed to give a particular Account of Mens Mistakes about Religion. The other Part was intended to discover the Reason of these Mistakes. But whether the Author did finish that Part, it appears not by any Papers of his which yet came to my Hands.

6 JY 64



THE

T H E

# Excellency and Nobleness

O F

# TRUE RELIGION,

In its RISE and ORIGINAL,

In its NATURE and ESSENCE,

In its PROPERTIES and OPERATIONS,

In its PROGRESS,

In its TERM and END.

\*\*\*\*\*  
GREG. NAZIANZENUS in Orat 23.

Εὐγένειας δὲ λίγω, ὅχ' ὡς οἱ πολλοὶ νομίζουσιν. ἀπαγα. ἀλλ'  
ὡς ἐνσίβητα χαράκηριζεν καὶ τρόπον, καὶ ἡ πρὸς τὸ πρῶτον  
ἐγγαδὸν ἀνοδόν.

HIERONYMUS ad CELANTIAM Ep. 14.

*Nescit Religio nostra personas accipere, nec conditiones ho-  
minum sed animos inspicit singulorum; Servum & Nobi-  
lem de moribus pronunciat, Sola apud Deum Libertas  
est non servire peccatis: Summa apud Deum est Nobili-  
tas clarum esse virtutibus.*

32H T  
T H E

Excellency and Nobility

# TRUE RELIGION

In its Rise and Original

In its Nature and Essence

In its Propagation



TRUE RELIGION

In its Term and End

By the Author

George H. Williams in One of

Expository in regard to the

in which the

in which the

in which the

in which the

in which the

in which the

in which the

in which the

in which the

in which the

in which the

in which the



THE  
Excellency and Nobleness

OF

TRUE RELIGION.

PROV. xv. 24.

*The Way of Life is above to the Wise, that he may  
depart from Hell beneath.*

THE INTRODUCTION.

**I**N this whole *Book of the Proverbs* we find *Solomon*, one of the eldest Sons of Wisdom, always standing up and calling her blessed: His Heart was both enlarged and filled with the pure Influences of her Beams, and therefore was perpetually adoring that Sun which gave him Light. *Wisdom* is justified of all her Children; tho' the Children of Folly see no Beauty nor Comeliness in her, that they

## 142 *The Excellency and Nobleness*

they should desire her. That Mind which is not touch'd with an inward Sense of Divine Wisdom, cannot estimate the true Worth of it. But when Wisdom once displays its Excellencies in a purified Soul, it is entertained there with the greatest Love and Delight, and receives its own Image reflected back to itself in sweetest Returns of Love and Praise. We have a clear Manifestation of this sacred Sympathy in *Solomon*, an Instrument which Wisdom herself had tuned to play her Divine Lessons upon: His Words were every where full of Divine Sweetness matched with Strength and Beauty, as himself phraseth it, *like Apples of Gold in Pictures of Silver*. The Mind of a *Proverb* is to utter Wisdom in a *Mystery*, as the Apostle sometime speaks, and to wrap up Divine Truth in a Kind of *Ænigmatical Way*, tho' in vulgar Expressions. Which Method of delivering Divine Doctrine (not to mention the Writings of the ancient Philosophers) we find frequently pursued in the Holy Scripture, thereby both opening and biding at once the Truth which is offered to us. A *Proverb* or *Parable* being once unfolded, by Reason of its *Affinity* with the *Phancy*, the more sweetly insinuates itself into that, and is from thence with the greater Advantage transmitted to the Understanding. In this State we are not able to behold Truth in its own native Beauty and Lustre; but while we are veiled with Mortality, Truth must veil itself too, that it may the more freely converse with us. *S. Austin* hath well assigned the Reason why we are so much delighted with *Metaphors* and *Allegories*, because they are so much proportioned to our Senses, with which our Reason hath contracted an Intimacy. And therefore God to accommodate his Truth to our weak Capacities, does as it were embody it in *Earthly Expressions*.

Thus

THUS much by Way of Preface to these Words, being one of Solomon's excellent *Proverbs*, viz. *The Way of Life is above to the Wise*. I shall from them take Occasion to set forth the *Nobleness and generous Spirit of True Religion*, which I suppose to be meant here by [*The Way of Life*]. The Word *למעלה* here rendered [*above*] may signify that which is *divine and heavenly, high and excellent*. And in this Sense I shall consider it, my Purpose being from hence to discourse of the *excellent and noble Spirit of True Religion* (whether it be taken as it is in itself, or as it becomes an inward Form and Soul to the Minds of good Men); and this in Opposition to that *low and base-born Spirit of Irreligion*, which is perpetually sinking from God, 'till it couches to the very Centre of Misery, the lowermost Hell.

In discoursing upon this Argument, I shall consider the *Excellency and Nobleness of True Religion*.

1. In its Rise and Original.

2. In its Nature and Essence.

3. In its Properties and Operations.

4. In its Progress.

5. In its Term and End.





## C H A P. I.

1. The Nobleness of Religion in Regard of its Original: *It comes from Heaven, and moves towards Heaven again. GOD the first Excellency and primitive Perfection. All Perfections are to be measured by their Approach to, and Participation of, the first Perfection. Religion the greatest Participation of GOD: None capable of this Communication but the Highest of created Beings. A twofold Fountain in GOD whence Religion flows, viz. 1. His Nature. 2. His Will.*

**W**E begin with the First, viz. *True Religion is a noble Thing in its Rise and Original.*— True Religion derives its Pedigree from Heaven; it comes from Heaven, and constantly moves towards Heaven again: It is a Beam from GOD, as every good and perfect Gift is from Above, and comes down from the Father of Lights. GOD is the First Truth and Primitive Goodness: True Religion is a vigorous Efflux and Emanation of both upon the Spirits of Men, and therefore is called a *Participation of the Divine Nature*. Indeed GOD hath copied out Himself in all created Being, having no other Pattern to frame any Thing by but his own Essence; so that all created Being is *umbra-tilis similitudo entis increati*, a shadowy Resemblance of GOD; and is, by some Stamp or other of GOD upon it, at least remotely allied to Him: But *True Religion* is such a Communication of the Divinity,



vinity, as none but the highest of created Beings are capable of. On the other Side Sin and *Wickedness* is of the *basest and lowest Original*, as being nothing but a perfect Degeneration from God and those *eternal Rules of Goodness* which are derived from Him. Religion is an *Heaven-born Thing, the Seed of God* in the Spirits of Men, whereby they are formed to a Likeness of Himself. A true Christian is every Way of a most noble Extraction, of an heavenly and divine Pedigree, being born *from above*. The Line of all earthly Nobility, if it were followed to the Beginning, would lead to *Adam*, where all the Lines of Descent meet in one; and the Root of all Extractions would be found planted in nothing else but *Adamah*, red Earth: But a Christian derives his Line from *Christ*, who is the only begotten Son of God, *the Shining forth of his Glory, and the Character of his Person*. We may truly say of *Christ* and Christians, as *Zebah* and *Zalmunna* said of *Gideon's Brethren*, *As he is, so are they*, (according to their Capacity) *each one resembling the Children of a King*. Titles of worldly Honour in Heaven's Heraldry are only *nominal*, but Titles of Divine Dignity signify some real Thing, some real and Divine Communications to the Spirits of Men. All Perfections and Excellencies in any Kind are to be measured by their Approach to that primitive Perfection of all, God Himself; and therefore Participation of the Divine Nature cannot but entitle a Christian to the highest Degree of Dignity: *Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God*, 1 *John* iii. 1.

THUS much for a more general Discovery of the Nobleness of Religion as to its Fountain and O-

original: We may more *particularly* take Notice of this in reference to that *twofold Fountain* in God, from whence all true Religion flows, viz. 1. *His Nature.* 2. *His Will.*

I. *THE immutable Nature of GOD.* From thence arise all those *eternal Rules of Truth and Goodness* which are the Foundation of all Religion, and which GOD at the first Creation folded up in the Soul of Man. These we may call the *Truths of natural Inscription*; understanding hereby either those *fundamental Principles* of Truth which Reason, by a natural Intuition, may behold in GOD, or those necessary *Corollaries and Deductions* that may be drawn from thence. I cannot think it so proper to say, That GOD ought infinitely to be loved because He *commands* it, as because He is *infinite and unchangeable Goodness*. GOD hath stamped a Copy of his own archetypal Loveliness upon the Soul, that Man by reflecting into himself might behold there the Glory of GOD, see within his Soul all those Ideas of Truth which concern the Nature and Essence of GOD, by Reason of its own Resemblance of GOD; and so beget within himself the most free and generous Motions of Love to GOD. Reason in Man being *Lumen de Lumine*, a Light flowing from the Fountain and Father of Lights, and being, as Tully phraseth it, *participata similitudo Rationis æternæ* (as the Law of Nature, the Law written in Man's Heart, is *participatio Legis æternæ in Rationali creatura*) it was to enable Man to work out of himself all those Notions of GOD which are the true Ground-work of Love and Obedience to GOD, and Conformity to Him: And in moulding the inward Man into the greatest Conformity to the Nature of GOD was the Perfection and Efficacy of the Religion of Nature. But

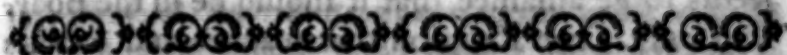
But since Man's Fall from God, the inward Virtue and Vigour of Reason is much abated, the Soul having suffered a *ῥησμός*, as *Plato* speaks, a *deservium pennarum*, *loss of its Wings*: Those Principles of Divine Truth which were first engraven upon Man's Heart with the Finger of God are now, as the Characters of some ancient Monuments, less clear and legible. And therefore besides the *Truths of Natural Inscription*

2. God hath provided *the Truth of Divine Revelation*, which issues forth from his own *Free-will*, and clearly discovers the Way of our Return to God, from whom we are fallen. And this Truth, with the Effects of it in the Minds of Men, the Scripture is wont to set forth under the Name of *Grace*, as proceeding meerly from the free Bounty and Overflowings of the Divine Love. Of this Revealed *Will* is that of the Apostle to be understood, *None hath known the Things of God; id est, None, neither Angel nor Man, could know the Mind of God, could unlock the Breast of God, or search out the Counsels of his Will.* But God out of the infinite Riches of his Compassions toward Mankind is pleased to unbosom his Secrets, and most clearly to manifest *the Way into the Holiest of all, and bring to Light Life and Immortality*, and in these last Ages to send his Son, who lay in his Bosom from all Eternity, to teach us his Will and declare his Mind to us. When we look unto the Earth, behold *Darkness and Dimness of Anguish*. But when we look towards Heaven, behold Light breaking forth upon us, like the Eye-lids of the Morning, and spreading its Wings over the Horizon of Mankind sitting in Darkness and the Shadow of Death, to guide our Feet into the Way of Peace.

BUT besides this *outward Revelation of God's Will to Men*, there is also an *inward Impression* of it on their Minds, which is in a more special Manner attributed to GOD. We cannot see divine Things but in a divine Light: GOD only, who is the true Light, and in whom there is no Darkeness at all, can so shine out of Himself upon our glassy Understandings. as to beget in them a Picture of Himself, his own Will and Pleasure, and turn the Soul (as the Phrase is in *Job xxxviii.*) like Wax or Clay to the *Stal* of his own Light and Love. He that made our Souls in his own Image and Likeness, can easily find a Way into them. The Word that GOD speaks having found a Way into the Soul, imprints itself there as with the Point of a Diamond. Men may teach *Grammar and Rhetorick*, but GOD teaches *Divinity*. Thus it is GOD alone that acquaints the Soul with the *Truths of Revelation*: And He also it is that does strengthen and raise the Soul to better Apprehensions even of *natural Truth*: GOD being that in the *intellectual World* which the Sun is in the *sensible*.







## CHAP. II.

II. The Nobleness of Religion in respect of its Nature, *briefly discovered in some Particulars. How a Man actuated by Religion,*

1. *lives above the World; 2. converses with himself, and knows how to love, value, and reverence himself, in the best Sense; 3. lives above himself, not being content to enjoy himself, except he may enjoy GOD too, and himself in GOD. How he denies himself for GOD. The happy Privileges of a Soul united to GOD.*

**W**E have done with the first Head; and come now to discourse with the like Brevity on *The Excellency and Nobleness of Religion in regard of its Nature.*

I. A GOOD Man, that is actuated by Religion, *lives above the World.* The Soul is a more vigorous and puissant Thing, when it is once restored to the Possession of its own Being, than to be bounded within the narrow Sphere of Mortality, or to be streightned within the narrow Prison of sensual and corporeal Delights; but it will break forth with the greatest Vehemency, and ascend upwards towards Immortality: And when it converses more intimately with Religion, it can scarce look back upon its own Converses (though in a lawful Way) with earthly Things, without being touched with

## 150 *The Excellency and Nobleness*

an *holy Shamefacedness* and a *modest Blushing*; it seems to be ashamed that it should be in the Body. It is only True Religion that teaches and enables Men to dye to this World and to all earthly Things, and to rise above that vaporous Sphere of sensual and earthly Pleasures, which darken the Mind and hinder it from enjoying the Brightness of Divine Light; the proper Motion of Religion is still upwards to its first Original. Whereas on the contrary the Souls of wicked Men are heavy and sink down into earthly Things, and couch as near as may be to the Centre. Wicked Men bury their Souls in their Bodies: All their Designs are bounded within the Compass of this Earth which they tread upon. The fleshly Mind never minds any Thing but Flesh, and never rises above the outward Matter, but always creeps up and down like Shadows upon the Surface of the Earth. And if it begins at any Time to make any faint Assays upwards, it presently finds itself laden with a Weight of Sensuality which draws it down again. It was the Opinion of the *Academicks*, that the Souls of wicked Men after their Death could not of a long Season depart from the Graves and Sepulchres where their Mates were buried; but there wandred up and down in a desolate Manner, as not being able to leave those Bodies which they were so much wedded to in this Life.

2. A *GOOD Man*, one that is *actuated by Religion*, lives in *Converse with his own Reason*; he lives at the Height of his own Being. He knows how to converse with himself, and truly to love and value himself: He measures not himself, like the Epicure, by his inferior and earthly Part, but by an immortal Essence, and that of Him which is from above; and so does climb up to the Height of that immortal Principle which is within Him.

A good

A good Man knows better how to reverence himself, without any Self-flattery, than ever any *Stout* did. He principally looks upon himself as being what he is rather by *his Soul* than by *his Body*: He values himself by *his Soul*, that Being which hath the greatest Affinity with God; and so does not seek himself in the *fading Vanities* of this Life, nor in the poor and *low Delights* of his *Senses*, when the Soul retires into itself, and views its own Worth and Excellency, it presently finds a chaste and Virgin-love stirred up towards itself, and is from within the more excited and obliged to mind the preserving its own Dignity and Glory. To conclude this Particular, A good Man endeavours to walk by unchangeable Reason; Reason in a good Man sits in the Throne, and governs all the Powers of his Soul in a sweet Harmony and Agreement with itself: Whereas wicked Men live only a *Life of Opinion*, being led up and down by the foolish Fires of their own sensual Apprehensions. In wicked Men there is a *Democracy* of wild *Lusts* and *Passions*, which violently hurry the Soul up and down with restless Motions. All Wickedness is a Sedition stirred up in the Soul by the sensitive Powers against Reason. It was one of the great Evils that *Solomon* saw under the Sun, *Servants on Horseback, and Princes going as Servants upon the Ground*. We may find the *Moral* of it in every wicked Man, whose Souls are only as *Servants* to wait upon their *Senses*. In all such Men the whole Course of Nature is turned upside down, and the cardinal Points of Motion in this little World are changed to contrary Positions: But the Motions of a good Man are methodical, regular, and concentric to Reason. It's a fond Imagination that Religion should extinguish Reason; when as Religion makes it more illustrious and vigorous; and they that live most in the Exercise of Religion, shall find

## 152 *The Excellency and Nobleness*

find their *Reason* most enlarged. In *Tully's Account*, *Capableness of Religion* seemed to be nothing different from *Rationality*, and therefore he doubts not to give this for the most proper Character of *Reason*, that it is *the Tie between GOD and Man*.

3. A GOOD Man, one that is informed by true Religion, lives above himself, and is raised to an intimate Converse with the Divinity. He moves in a larger Sphere than his own Being, and cannot be content to enjoy himself, except he may enjoy GOD too, and himself in GOD.

THIS we shall consider two Ways.

1. IN the *Self-denial* of good Men; they are ready to deny themselves for GOD. I mean not that they should deny their own Reason, as some would have it; for that were to deny a Beam of Divine Light, and so to deny GOD, instead of denying ourselves for Him. It is better resolved by some Philosophers, that to follow Reason is to follow GOD. But by *Self-denial* I mean the Soul's entire Resignation of itself to Him as to all Points of Service and Duty: And thus the Soul loves itself in GOD, and lives in the Possession not so much of its own Being as of the Divinity; desiring only to be great in GOD, to glory in his Light, and spread itself in his Fulness; to be filled always by Him, and to empty itself again into Him; to receive all from Him, and to expend all for Him; and so to live, not as its own, but as GOD's. The highest Ambition of a good Man is to serve the Will of GOD: He takes no Pleasure in himself, nor in any Thing farther than he sees a Stamp of GOD upon it. Whereas wicked Men are imprisoned within the narrow Circumference of their own Beings, and perpetually frozen into a cold *Self-love* which binds



up all the Vigour of their Souls, that it cannot break forth or express itself in any noble Way. The Soul in which Religion rules, says, as St. Paul did, *I live; and yet not I, but Christ liveth in me.* On the contrary, a wicked Man swells in his own Thoughts; and pleaseth himself more or less with the Imagination of a *Self-sufficiency.* The *Stoicks*, seeing they could not raise themselves up to God, endeavour to bring down God to their own Model, imagining the Deity to be nothing else but some greater Kind of *Animal*, and a wise Man to be almost one of his Peers. And this is more or less the Genius of wicked Men, they will be something in themselves; they wrap up themselves in their own Being, move up and down in a Sphere of *Self-love*, live a professed Independency upon God. It is the Character only of a good Man to be able to deny himself, and to make a full Surrender of himself to God; forgetting himself, and minding nothing but the Will of his Creator; triumphing in nothing more than in his own *Nothingness*, and in the *Allness* of the Divinity. But indeed this his being Nothing is the only Way to be all Things; this his having nothing the truest Way of possessing all Things.

2. As a good Man lives *above himself* in a Way of *Self-denial*, so he lives also above himself as he lives in the *Enjoyment* of God: And this is the very Soul and Essence of true Religion, to unite the Soul in the nearest Intimacy with God. Then indeed the Soul lives *most nobly*, when it feels itself to live and move and have its Being in God; which though the Law of Nature makes the common Condition of all created Being, yet it is only true Religion that can give us a Feeling and comfortable Sense of it. God is not present to wicked Men, when his Almighty Essence supports them

and

## 154 *The Excellency and Nobleness*

and maintains them in Being; *but He is present to him that can touch Him*, that hath an inward feeling Knowledge of God, and is intimately united to Him.

RELIGION is Life and Spirit, which flowing out from GOD who hath Life in Himself, returns to Him again as into its own Original, carrying the Souls of good Men up with it. The Spirit of Religion is always ascending upwards, and spreading itself thro' the whole Essence of the Soul, loosens it from a Self-confinement and Narrowness, and so renders it more capacious of Divine Enjoyment. GOD envies not his People any Good, but being infinitely bountiful is pleased to impart Himself to them in this Life, so far as they are capable of his Communications: They stay not for all their Happiness till they come to Heaven. Religion always carries its Reward along with it, and when it acts most vigorously upon the Mind and Spirit of Man, it then most of all fills it with an inward Sense of Divine Sweetness. To conclude, *To walk with GOD* is in Scripture made the Character of a good Man, and it is the highest Perfection and Privilege of created Nature to converse with the Divinity. Whereas on the contrary wicked Men converse with nothing but their *Lusts* and the *Vanities* of this fading Life, which flatter them for a While with unhallowed Delights and a mere Shadow of Contentment; and when these are gone, they find both *Substance* and *Shadow* to be lost eternally. But true Goodness brings in a constant Revenue of solid and substantial Satisfaction to the Spirit of a good Man, delighting always to sit by those eternal Springs that feed and maintain it: The Spirit of a good Man is always drinking in Fountain-Goodness, and fills itself more and more, till it be filled with all the Fulness of GOD.

CHAP.



# CHAP. III.

III. The Nobleness of Religion in regard of its Properties, of which this is one.

1. Religion enlarges all the Faculties of the Soul, and begets a true Ingenuity, Liberty, and Amplitude, the most free and generous Spirit in the Minds of good Men.

*How formal Christians make an Art of Religion, set it such Bounds as may not exceed the scant Measure of their Principles. A good Man finds not his Religion without him, but as a living Principle within him.*

HAVING discoursed on the Nobleness of Religion in its Original and Nature, we come now to consider the Excellency of Religion in its Properties.

THE first Property and Effect of true Religion, whereby it expresseth its own Nobleness is this, That it widens and enlarges all the Faculties of the Soul, and begets a true Ingenuity, Liberty, and Amplitude, the most free and generous Spirit, in the Minds of good Men. The Jews have a good Maxim to this Purpose, *None truly Noble, but he that applies himself to Religion.* There is a living Soul of Religion in good Men, which, spreading itself through all their Faculties, spirits all the Wheels of Motion, and enables them to dilate and extend themselves more fully upon God and all Divine Things, without being pinched or streightened within



## 156 *The Excellency and Nobleness*

within themselves. Whereas wicked Men are of most narrow and confused Spirits, they are so contracted by earthly and created Things, so imprisoned in a dark Dungeon of *Sensuality and Selfishness*, so streightened thro' their carnal Designs and Ends, that they cannot stretch themselves nor look beyond the Horizon of *Time and Sense*.

THE nearer any Being comes to GOD, who is that Infinite Fulness that fills All in All, the more vast and large and unbounded it is; as the further it slides from Him, the more it is streightened and confined: Plato hath long since concluded concerning the Condition of sensual Men, that they live like a *Shel-fish*, and can never move up and down but in their own Prison, which they ever carry about with them. Were I to define *Sin*, I would call it the *Sinking of a Man's Soul from GOD into a sensual Selfishness*. All the *Freedom* that wicked Men have, is but (like that of banished Men) to wander up and down in the Wilderness of this World from one Den and Cave to another.

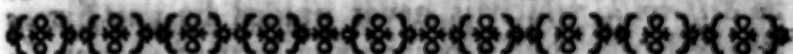
THE more high and noble any Being is, so much the deeper Root have all its innate Virtues and Properties within it, and are by so much the more universal in their Issues and Actings upon other Things: And such an inward living Principle of Virtue and Activity further heightened, united and informed with *Light and Truth*, we may call *Liberty*. Of this truly noble and divine Liberty Religion is the Mother and Nurse, leading the Soul to GOD, and so impregnating that inward vital Principle of Activity and Vigour that is embosom'd in it, that it is able without any inward Disturbance from controlling Lusts to exercise itself, and act with the greatest Complacency in the most full and ample Manner upon that *First, Universal, and unbounded* Essence.



Essence. The most generous Freedom can never be took in its full and just Dimensions and Proportion, but when all the Powers of the Soul exercise and spend themselves in the most ample Manner upon the Infinite and Essential Goodness. If we should ask a good Man, when he finds himself best at Ease, when he finds himself most free; his Answer would be, When he is under the most powerful Constraints of Divine Love. There are a Sort of *mechanical* Christians in the World, that not finding Religion acting like a *living Form* within them, satisfy themselves only to make an *Art* of it, and rather *inform* and actuate *It*, than are *informed by It*; and setting it such Bounds and Limits as may not exceed the short and scanty Measures of their home-born Principles, they endeavour to fit the Notions of their own Minds as so many *Examples* to it: And it being a Circle of their own Making, they can either amplify or contract it accordingly as they can force their own Minds and Dispositions to suit with it. But true Religion is no *Art*, but an *inward Nature* that contains all the Laws and Measures of its Motion within itself. A good Man finds not his Religion *without* him, but as a living Principle *within* him; and all his Faculties are still endeavouring to unite themselves more and more to the nearest Intimacy with it as with their proper Perfection. There is that Amiability in Religion, that strong Sympathy between the Soul and it, that it needs carry no Testimonials along with it. If it could be supposed that God should plant a Religion in the Soul that had no Affinity or Alliance with it, it would grow there but as a strange Slip. But God when He gives his Laws to Men, does not by Virtue of his *absolute Dominion*, dictate any Thing at Random, as some imagine; but He measures all by his own eternal Goodness. Had God Himself been any

Thing else than the *First and Greatest Good* of Man, then to have loved Him with the full Strength of all our Faculties, should not have been *the First and Greatest Commandment*, as our Saviour tells us it is. Some are apt to look upon God as some peevish, and self-will'd Thing, because themselves are such: And seeing their own absolute and naked Wills are for the most Part the Rules of all their Actions, and the Impositions which they lay upon others; they think that Heaven's Monarchy is such an *arbitrary* Thing too, as being govern'd by nothing else but by an *Almighty absolute Will*. But the Soul that is acquainted most intimately with the *Divine Will*, would more certainly resolve us, That God's *unchangeable Goodness* (which makes the Divinity an uniform Thing, and to settle together upon its own Centre, as I may speak with Reverence) is also the *unchangeable Rule of his Will*; neither can He any more swerve from it, than He can swerve from Himself. Nor does He charge any Duty upon Man without consulting first with his Goodness: Which being the Original and adequate Object of a good Man's Will and Affections, it must needs be that all the Issues and Effluxes of it be entertained with an answerable Complacency and Cheerfulness. This is the Hinge upon which all true Religion turns, the proper Centre about which it moves; which taking a fast and sure Hold of a correspondent Principle in the Soul of Man, raiseth it above the Confines of Mortality, and in the Day of its mighty Power, makes it become a Free-will Offering unto God.





# C H A P. IV.

*The Second Property discovering the Nobleness of Religion, viz. That it restores Man to a just Dominion over himself, enables him to overcome his Self-will and Passions. Of Self-will, and the many Evils that flow from it. Of Self-denial, and the having Power over our Wills; the Happiness and the Privileges of such a State.*

**T**HE Second Property or Effect of Religion, whereby it discovers its own Nobleness (and it is somewhat a-kin to the former Particular) is this, *That it restores a good Man to a just Power and Dominion over himself and his own Will, enables him to overcome himself, his Self-will and Passions, and to command himself and all his Powers for God.* 'Tis only Religion that enthrones Man's deposed Reason, and establisheth within him a just Empire over all those blind Powers and Passions which so impetuously rend a Man from the Possession and Enjoyment of himself. Those turbulent and unruly, uncertain and unconstant Motions of Passion and Self-will that dwell in degenerate Minds, divide them perpetually from themselves, and are always moulding several Factions and tumultuous Combinations within them against the Dominion of Reason. And the only Way to unite Man firmly to himself, is by uniting him to God, and establishing in him a firm Agreement with the first and primitive Being.



THERE is Nothing in the World so boisterous as *Self-will*, which is never guided by any fixt or Ready Rules, but is perpetually hurried to and fro by blind and furious *Pride* and *Passions*. This is the true Source of all that *Envy*, *Malice*, *Bitterness of Spirit*, and *Impatiency*, of all those *black and dark Passions*, those *inordinate Desires and Lusts*, that reign in the Hearts and Lives of wicked Men. A Man's *Self-will* throws him out of all true Enjoyment of his own Being: Therefore it was our Saviour's Counsel to his Disciples, *In Patience possess your Souls*. We may say of that *Self-will* which is lodged in the Heart of a wicked Man, it is the Filthiness and Poison of the Serpent. This is the Seed of the Evil Spirit which is perpetually at Enmity with the Seed of God and the Heaven-born Nature: It's Design is with a Giant-like Pride to climb up into the Throne of the Almighty, and to establish an unbounded Tyranny in Contradiction to the Will of God, which is nothing else but the Issue and Efflux of his eternal and unbounded Goodness. This is the very Heart of the old *Adam* that is within Men. This is the Hellish Spirit of *Self-will*: It would solely prescribe Laws to all Things; it would fain be the Fountain of all Affairs; it would judge all Things at its own Tribunal. They in whose Spirits this Principle rules, would have their own Fancies and Opinions to be the Measure of all *Good* and *Evil*; these are the Plumb-Lines they apply to all Things to find out their *Rectitude* or *Obliquity*. He that will not submit himself to the *eternal and uncreated Will*, but instead of it endeavours to set up his own Will, makes himself *the most real Idol* in the World, and exalts himself against all that is called God and ought to be worshipped. To worship a graven Image, or to make Cakes and burn Incense to the Queen of Heaven, is not a worse Idolatry than it is

for



for a Man to set up Self-will, to devote himself to the serving it, and to give up himself to a Compliance with his own Will. When God made the World, He did not make it merely for the Exercise of his Almighty Power, and then throw it out of his Hands, and leave it to subsist by itself as a Thing that had no further Relation to Him: But He derived Himself through the whole Creation, so gathering and knitting up all the several Pieces of it again, that as the first Production and continued Subsistence of all Things is from Himself, so the ultimate Tendency of all Things might be to Him. Now that which first endeavoured a Divorce between God and his Creation, and to make a Conquest of it, was that Diabolical *Arrogance* and *Self-will* that crept up and wound itself Serpent-like into apostate Minds and Spirits. This is the true Strain of that hellish Nature, to live independently of God, and to derive the *Principles* from another *Beginning*, and carry on the Line of all Motions and Operations to another *End*, than God Himself, by whom and to whom and for whom all Things subsist.

FROM what hath been said concerning this powerful and dangerous Enemy that wars against our Souls and against the Divine Will, may the Excellency and noble Spirit of True Religion appear, in that it tames the Impetuousness and Turbulency of *Self-will*. Then indeed does Religion perform the highest Conquests, then does it display the Greatness of its Strength and the Excellency of its Power, when it overcomes this great *Arimanius*, that hath so firmly seated himself in the very Centre of the Soul. *Who is the Man of Courage and Valour? He that subdues his Concupiscence, his own Will; is a Jewish Maxim attributed to Ben Zoma, and a most undoubted Truth.* This was the grand Les-

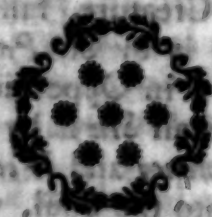
son that our great Master came to teach us, viz. *To deny our own Wills*; neither was there any Thing that He endeavour'd more to promote by his own *Example*, as He tells us of Himself, *I came down from Heaven, not to do mine own Will, but the Will of Him that sent Me*; and again, *Lo, I come (in the Volume of the Book it is written of Me) to do thy Will, O God, yea thy Law is within my Heart*. And in his greatest Agonies, with a clear and chearful Submission to the Divine Will, He often repeats it, *Not my Will, but thy Will be done*: And so He hath taught us to pray, and so to live. This indeed is the true Life and Spirit of Religion, this is Religion in its Meridian Altitude, its just Dimensions. A true Christian that hath Power over his own Will, may live nobly and happily, and enjoy a perpetually-clear Heaven within the *Serenity* of his own Mind. When the Sea of this World is most rough and tempestuous about him, then can he ride safely at Anchor within the Haven, by a sweet Compliance of his Will with God's Will. He can look about him, and with an even and indifferent Mind behold the World either smile or frown upon him; neither will he abate of the least of his *Contentment* for all the unkind Usage he meets with in this Life. He that hath got the Mastery over his own Will, feels no Violence from without, finds no Contests within; and like a strong Man, keeping his House, he preserves all his Goods in Safety: And when God calls for him out of this State of Mortality, he finds in himself a Power to lay down his Life; neither is it so much taken from him, as freely surrendered up by him. This is the highest Piece of Prowess, the noblest Atchievement, by which a Man becomes Lord over himself, and the Master of his own Thoughts, Motions, and Purposes. This is the royal Prerogative, the high Dignity conferred upon good Men by our LORD  
and

and Saviour, whereby their overcoming this, both His and their Enemy, their *Self-will* and *Passions*, are enabled to sit down with him in his Throne, as he overcoming in another Way, is set down with his Father in his Throne.

RELIGION begets the most *heroick*, *free* and *generous* *Motions* in the Minds of good Men. There is no where so much of a truly magnanimous Spirit as in those who are best acquainted with the Power of Religion. Other Men are Slaves and Captives to one Vanity or other; but the truly Religious is above them all, and able to command himself and all his Powers for God. That *Bravery* and *Gallantry* which seems to be in the great *Nimrods* of this World is nothing else but the *Swelling* of their own unbounded *Pride* and *Vain-glory*. It hath been observed of the greatest Monarchs of the World, that in the Midst of their *Triumphs* they themselves have been led *Captives* to *Vice*. All the *Gallantry* and *Puissance* which the bravest Spirits of the World boast of, is but a poor *confined* Thing, and extends itself only to some particular Cases and Circumstances: But the *Valour* and *Puissance* of a Soul impregnated by Religion hath in a Sort an *universal* Extent, as St. Paul speaks of himself, *I can do all Things through Christ which strengtheneth me*; It is not determined to this or that particular Object or Time or Place, but *all Things*, whatsoever belong to a Creature, fall under the Level thereof. Religion is by St. Paul described to be *the Spirit of Power* in Opposition to *the Spirit of Fear*, 2 Tim. i. as all Sin is by Simplicius well described to be *Impotency* and *Weakness*. Sin by its deadly Infusions into the Soul, wastes and eats out the innate Vigour of it, and casts it into such a deep Lethargy, that it is not able to recover itself.

But

But Religion, being once conveyed into the Soul, awakens and enlivens it, and makes it renew its Strength like an Eagle, and mount strongly upwards towards Heaven; and so uniting the Soul to God, the Centre of Life and Strength, renders it undaunted and invincible. Who can tell the inward Life and Vigour that the Soul may be filled with, when once it is in Conjunction with an Almighty Essence? There is an hidden Virtue in the Soul of Man which then begins to discover itself when the Divine Spirit spreads forth its Influences upon it. Every Thing the more spiritual it is, the more active and vigorous it is; as the more any Thing sinks into *Matter*, the more dull and sluggish and unweildy. Now nothing doth more purify, more exalt the Soul than Religion, when the Soul suffers God to sit within it as a *Refiner and Purifier of Silver*, and when it abides the *Day of his Coming*; for He is like a *Refiner's Fire*, and like *Fuller's Soap*. Thus the Soul being purified and spirituellized, and changed more and more into the glorious Image of God, is able to do all Things, out of *Weakness* is made *strong*, gives Proof of its Divine Vigour and Activity, and shews itself to be a noble and puissant Spirit, such as God did at first create it.







# CHAP. V.

*The Third Property or Effect discovering the Nobleness of Religion, viz. That it enables a Man to propound to himself the best End, viz. The Glory of GOD, and his own becoming like GOD. Low and particular Ends debase and streighten a Man's Spirit: The Universal, Higbest, and Last End both ennobles and enlarges it. Men are prone to flatter themselves with a pretended Aiming at the Glory of GOD. A more full Explication of what is meant by a Man's directing all his Actions to the Glory of GOD. That we are not nicely to distinguish between the Glory of GOD and our own Salvation. That Salvation is nothing else but a true Participation of the Divine Nature.*

**T**HE Third Property or Effect whereby Religion discovers its own Excellency, is this, *That it directs and enables a Man to propound to himself the best End of Life, viz. The Glory of GOD the higbest Being, and his own Assimilation or becoming like unto GOD.*

**T**HAT Christian in whom Religion rules powerfully, is not so low in his Ambition as to pursue any of the Things of this World as his ultimate End: His Soul is too big for earthly Designs; but under-

understanding Himself to come from GOD, He is continually returning to Him. It is not worth the While for the Mind to pursue any Perfection lower than its own, or to aim at any *End* more ignoble than itself. There is nothing that more *streightens* and *confines* the free-born Soul than the *Particularity*, *Indigency*, and *Penury* of that *End* which it pursues: When it complies most of all with this lower World, the true *Nobleness* and *Freedom* of it is then *most disputable*. It never more degenerates from itself, than when it becomes enthralled to some *particular Interest*: As on the other Side it never acts more *freely* or *fully*, than when it extends itself upon the most *universal End*. As *low Ends* *debase* a Man's Spirit, supplant and rob it of its Birth-right; so the *highest* and *last End* raises and *enables* it, and *enlarges* it into a more universal and comprehensive Capacity of enjoying that one unbounded Goodness: It makes it spread and dilate itself in the infinite Sphere of the Divine Being and Blessedness, it makes it live in the Fulness of Him that fills all in all.

EVERY Thing is most properly such as the *End* is which is aimed at: The Mind of Man is always shaping itself into a Conformity to that which is his *End*; and the nearer it draws to it, the greater Likeness it bears to it. There is a secret Energy issuing from that which the Mind propounds to itself as its *End*, to mould and fashion it according to its own Model. The Soul is always stamp'd with the same Characters that are engraven upon the *End* it aims at; and while it converses with it, and sets itself before it, it is turned as *Wax* to the *Seal*. Man's Soul conceives all its Thoughts and Imaginations before his *End*, as *Laban's Ewes* did their Young before the Rods in the Watering-Troughs.

Troughs. He that pursues any *worldly* Interest or *earthly* Thing as his *End*, becomes himself also *earthly*: And the more the Soul directs itself to God, the more it becomes *God-like*, deriving a Print of that Glory and Beauty upon itself which it converseth with, as it is excellently set forth by the Apostle, *we all with open Face, beholding as in a Glass the Glory of the LORD, are changed into the same Image, from Glory to Glory.* That Spirit of *Ambition and Popularity* that so violently transports the Minds of Men into a Pursuit of *Vain-glory*, makes them as *vain* as that *popular Air* they live upon. The Spirit of this World that draws forth a Man's Designs after worldly Interests, makes him as unstable, unconstant, tumultuous and perplexed a Thing as the World is. On the contrary, the Spirit of true Religion steering and directing the Mind and Life to God, makes it an uniform, stable, and quiet Thing, as God Himself is: It is only true Goodness in the Soul of Man guiding it steadily and uniformly towards God, directing it and all its Actions to the one last End, that can give it a true Consistency and Composedness within itself.

ALL *Self-seeking* and *Self-love* do but *imprison* the Soul, and *confin*e it to its own Home: The Mind of a good Man is too noble, too big for such a *particular* Life; he hath learned to despise his own Being in Comparison of that uncreated Beauty and Goodness which is so infinitely transcendent to himself or any created Thing; he reckons his Choice and best Affections and Designs as too choice and precious a Treasure to be spent upon such a poor sorry Thing as himself, or upon any Thing else but God.

THIS

THIS was the Life of *Christ*, and is in some Degree the Life of every one that partakes of the Spirit of *Christ*. Such Christians seek not their own Glory, but the Glory of Him that sent them into this World: They know they were brought forth into this World, not to set up or drive a Trade for themselves, but to serve the Will and Pleasure of Him that made them, and to finish that Work he hath appointed them. It were not worth the while to have been born or to live, had it been only for such a *penurious End* as ourselves are: It is most God-like and best suits with the Spirit of Religion, for a Christian to live wholly to God, to live the Life of God, *having his own Life hid with Christ in God*; and thus in a sober Sense he becomes *Deified*. This indeed is such a *Deification* as is not transacted merely upon the Stage of *Fancy* by Arrogance and Presumption, but in the highest Powers of the Soul by a living and quickening Spirit of true Religion there uniting God and the Soul together in the *Unity of Affections, Will, and End*.

I SHOULD now pass from this to another Particular; but because many are apt to misapprehend the Notion of God's *Glory*, and flatter themselves with their imaginary *Aiming at the Glory of God*, I think it may be of Use, a little more distinctly to unfold the *Design* that a religious Mind drives on in directing itself and all its Actions to God. We are therefore to consider, that this doth not consist in some transient Thoughts of God and his *Glory* as the *End* we propound to ourselves in any Undertakings: A Man does not direct all his Actions to the *Glory of God* by forming a Conception in his Mind, or stirring up a strong Imagination upon any Action, That that must be for the *Glory* of



of GOD: It is not the Thinking of GOD's Glory that is *glorifying* of Him. As all other Parts of Religion may be *apishly* acted over by *Imagination*, so also may the internal Parts of Religion many Times be acted over with much seeming Grace by our *Fancy and Passions*; these often love to be drawing the Pictures of Religion, and use their best Arts to render them beautiful and pleasing. But though true practical Religion derives its Force and Beauty through all *the lower Powers* of a Man's Soul, yet it hath not its Rise nor Throne there: As Religion consists not in a *Form of Words* which signify nothing, so neither doth it consist in a *Set of Fancies*. Our Saviour hath best taught what it is to live to GOD's Glory, or to glorify GOD, *viz.* to be fruitful in all Holiness, and to live so that our Lives may shine with his Grace spreading itself through our whole Man.

WE rather *glorify* GOD by receiving the Impressions of his Glory upon us, than by communicating any Kind of Glory to Him. Then does a good Man become the Tabernacle of GOD wherein the Divine *Shechinah* does rest, and which the Divine Glory fills, when the Frame of his Mind and Life is wholly according to that Idea and Pattern which he receives from the Mount. We best glorify Him when we grow most like Him: And we then act most for his Glory, when a true Spirit of *Sanctity, Justice, and Meekness*, runs through all our Actions; when we so live in the World as becomes those that converse with the great Mind and Wisdom of the whole World, with that Almighty Spirit that made, supports and governs all Things, with that Being from whence all Good flows, and in which there is no Spot, Stain, or Shadow of Evil; and so being captivated and overcome by

## 170 *The Excellency and Nobleness*

the Sense of the Divine Loveliness and Goodness, endeavour to be like Him, and conform ourselves to Him.

WHEN GOD *seeks his own Glory*, he does not so much endeavour any Thing *without Himself*. He did not bring this stately Fabrick of the Universe into Being, that he might for such a Monument of his mighty Power and Beneficence gain some *Panegyricks* or Applause from a little of that fading Breath which He had made. Neither was that gracious Contrivance of restoring lapsed Men to Himself, a *Plot* to get Himself some eternal *Hallelujahs*, as if he had so ardently thirsted after the Lays of glorified Spirits, or desired a Choir of Souls to sing forth his Praises. Neither was it to let the World see how *Magnificent* He was. No, it is his own *internal Glory* that He most loves, and the Communication thereof which He seeks: As *Plato* sometimes speaks of the Divine Love, it arises not out of *Indigency*, as created Love does, but out of *Fulness* and Redundancy; it is an overflowing Fountain; and that Love which descends upon created Being is a free Efflux from the Almighty Source of Love: And it is well pleasing to him that those Creatures which He hath made should partake of it. Though God cannot *seek his own Glory* so as if He might acquire any Addition to Himself. Yet He may seek it so as to communicate it out of Himself. GOD *giveth to all Men liberally, and upbraideth not*. And by that Glory of his which He loves to impart to his Creatures, I understand those Impressions of *Wisdom, Justice, Patience, Mercy, Love, Peace, Joy*, and other Divine Gifts which He bestows freely upon the Minds of Men. And thus GOD triumphs in his own Glory, and takes Pleasure in the Communication of it.

As

As God's seeking his own Glory in respect of us, is most properly the flowing forth of his Goodness upon us : So our seeking the Glory of God is most properly our endeavouring a Participation of his Goodness, and an earnest incessant pursuing after Divine Perfection. When God becomes so great in our Eyes, and all created Things so little, that we reckon nothing worthy our Aim or Ambition, but a serious Participation of the Divine Nature, and the Exercise of divine Virtues, *Love, Joy, Peace, Long-suffering, Kindness, Goodness*. When the Soul beholding the infinite Beauty and Loveliness of the Divinity, and then looking down and beholding all created Perfection mantled over with Darkness, is ravished into Love and Admiration of that never-setting Brightness, and endeavours after the greatest Resemblance of God in *Justice, Love, and Goodness* ; when conversing with Him by a secret Feeling of the Virtue, Sweetness, and Power, of his *Goodness*, we endeavour to assimilate ourselves to Him : Then we may be said to *glorify* Him indeed. God seeks no Glory but his own ; and we have none of our own to give Him. God in all Things seeks Himself and his own Glory, as finding nothing better than Himself ; and when we love Him above all Things, and endeavour to be most like Him, we *declare plainly* that we count nothing better than He is.

I DOUBT we are too nice Logicians sometimes in distinguishing between *the Glory of God* and *our own Salvation*. We cannot in a true Sense seek *our own Salvation* more than *the Glory of God*, which triumphs most and discovers itself most effectually in *the Salvation of Souls* ; for indeed *this Salvation* is nothing else but a true Participation of the Divine Nature. *Heaven* is not a Thing *without us*, nor is

Happiness any Thing distinct from a true Conjunction of the Mind with GOD in a secret Feeling of his Goodness and Reciprocation of Affection to Him, wherein the Divine Glory most unfolds itself. And there is nothing that a Soul touched with any serious Sense of GOD can more earnestly thirst after or seek with more Strength of Affection than this. Then shall we be happy, when GOD comes to be all in all in us. To love GOD *above ourselves* is not indeed so properly to love him *above the Salvation of our Souls*, as if these were distinct Things; but it is to love him *above all our own sinful Affections*, and *above our particular Beings*, and to conform ourselves to Him. And as that which is *good relatively, and in order to us*, is so much the better, by how much the more it is conformed to us: So on the other Side, that which is *good absolutely and essentially*, requires that our Minds and Affections should, as far as may be, be commensurate and conformed to it: And herein is GOD most glorified, and we made happy. As we cannot truly love the first and highest Good while we subordinate it to ourselves: so neither is our own Salvation consistent with any such sordid, pinching and particular Love. We cannot be compleatly blessed, till GOD exercise its Sovereignty over all the Faculties of our Souls, rendring them as like to itself as may consist with their proper Capacity.







## CHAP. VI.

*The Fourth Property or Effect discovering the Excellency of Religion, viz. That it begets the greatest Serenity and Composedeness of Mind, and brings the truest Contentment, the purest and most satisfying Pleasure to every holy Soul.*

**T**HE Fourth Property and Effect of True Religion wherein it expresseth its own Nobleness is this, *That it begets the greatest Serenity, Constancy and Composedeness of Mind, and brings the truest Contentment, the most satisfying Joy and Pleasure, the purest and most divine Sweetness to the Spirits of good Men.* Every good Man, in whom Religion rules, is at *Peace and Unity* with himself, is as a City compacted together. Grace doth more and more reduce all the Faculties of the Soul into a perfect Subjection and Subordination to itself. The Union and Conjunction of the Soul with God, that *primitive Unity*, is that which is the alone Original and Fountain of all *Peace*, and the Centre of *Rest*: As the further any Being slides from God, the more it breaks into Discords within itself, as not having any Centre within itself which might collect and unite all the Faculties thereof, and so knit them together in a sweet Confederacy amongst themselves. God only is such an *Almighty Goodness* as can attract all the Powers in Man's Soul to itself, as being an Object adequate to the

## 174 *The Excellency and Nobleness*

largest Capacities of any created Being, and so unite Man perfectly to Himself in the true Enjoyment of *one uniform and simple Good*.

It must be *one supreme Good* that can fix Man's Mind, which otherwise will be tossed up and down in perpetual Uncertainties, and become as many several Things as those poor *Particularities* are which it meets with. A wicked Man's Life is so distracted by a *Multiplicity of Ends and Objects*, that it never is nor can be consistent to itself, nor continue in any composed, settled Frame: It is the most intricate, irregular, and confused Thing in the World, no one Part of it agreeing with another, because the Whole is not firmly knit together by the Power of some *one last End* running through all. Whereas the Life of a good Man is under the sweet Command of *one supreme Goodness and last End*. This alone is that living Form and Soul, which running through all the Powers of the Mind and Actions of Life, collects all together into one fair and beautiful System, making all that Variety conspire into perfect Unity; whereas else all would fall asunder like the Members of a dead Body when once the Soul is gone, every little Particle flitting each from other. *A divided Mind* and a *multiform Life* speaks the greatest Disparagement that may be: It is only *one last End* that can reconcile a Man perfectly to himself and his own Happiness. This is the best Temper and Composedness of the Soul, when by a Conjunction with *one chief Good and last End* it is drawn up into an Unity and Consent with itself; when all the Faculties of the Soul with their several Motions, though never so many in themselves, like so many Lines meet together in one and the same Centre. It is not one and the same Goodness that always acts the Faculties of a wicked Man; but as many several Images and Pictures of  
Good-

Goodness as a quick and working Fancy can represent to Him; which so divide his Affections, that he is no *one-Thing* within himself, but tossed hither and thither by the most independent Principles and Imaginations that may be. But a good Man hath singled out the supreme Goodness, which by an omnipotent Sweetness draws all his Affections after it, and so makes them all with the greatest Complacency conspire together in the Pursuit and Embraces of it. Were there not some *infinite and self-sufficient Goodness*, and that *perfectly One*, Man would be a most miserably distracted Creature. As the restless Appetite within Man after some infinite and sovereign Good, (without the Enjoyment of which it could never be satisfied) does commend unto us the Notion of a Deity: So the perpetual Distractions and Divisions that would arise in the Soul upon a Plurality of Deities, may seem no less to evince *the Unity* of that Deity. Were not this chief Good perfectly *One*, were there any other equal to it; Man's Soul would hang in *æquilibrio*, equally poised, equally desiring the Enjoyment of both, but moving to neither; like a Piece of Iron between two Loadstones of equal Virtue. But when Religion enters into the Soul, it charms all its restless Rage and violent Appetite, by discovering to it the universal Fountain-fulness of one supreme Almighty Goodness; and leading it out of itself into a Conjunction therewith, it lulls it into the most undisturbed Rest and Quietness in the Lap of Divine Enjoyment; where it meets with full Contentment, and rests adequately satisfied in the Fruition of the infinite, uniform, and essential Goodness and Loveliness.

THE *Peace* which a religious Soul is possessed of is such a *Peace* as *passeth all Understanding*: The *Joy* that it meets with in the Ways of Holiness is  
unspeak-

## 176 *The Excellency and Nobleness*

*unspeakable and full of Glory.* The Delights and Sweetnesses that accompany a religious Life are of a purer and more excellent Nature than the Pleasures of worldly Men. The Spirit of a good Man is a more pure and refined Thing than to delight itself in the thick Mire of earthly and sensual Pleasures, which carnal Men roll and tumble themselves in with so much Greediness. It speaks the Degeneration of any Soul, that it should desire to incorporate itself with any of the gross, dreggy Delights here below. But a Soul purified by Religion from all earthly Dregs, delights to mingle itself only with Things divine and spiritual. There is nothing that can beget any Pleasure but in some Faculty which hath some Kindred and Acquaintance with it. As it is in the *Senses*, so in every other Faculty there is a *natural Kind of Science* whereby it can single out its proper Object from every Thing else, and is better able to define it to itself than the exactest Artist in the World can; and when once it hath found it out, it presently feels itself so fitted by it, that it dissolves into secret Joy in the Entertainment of it. True *Delight* and *Joy* is begotten by the Conjunction of some discerning Faculty with its proper Object. The proper Objects for a Mind and Spirit are *divine* and *immaterial* Things, with which it hath the greatest Affinity, and therefore triumphs most in its Converse with them; when it converseth most with these noble Objects, it behaves itself most gracefully; and it lives also most deliciously, nor can it any where else be better provided for, or indeed fare so well. A good Man disdains to be beholding to the Wit, or Art, or Industry of any Creature to find him out and bring him in a constant Revenue and Maintenance for his Joy and Pleasure: The Language of his Heart is that of the Psalmist, LORD, *lift Thou up the Light of thy Countenance upon me.* Religion always carries  
a suf-



a sufficient Provision of Joy and Sweetness along with it to maintain itself with: *The Ways of Wisdom are Ways of Pleasantness, and all her Paths are Peace.* Religion is no sullen *Stoicism* or oppressing *Melancholy*, it is no enthralling Tyranny exercised over those noble Affections of Love and Delight, as those Men that were never acquainted with the Life of it may imagine; but it is full of a vigorous and masculine Delight, and such as advanceth and ennobles the Soul, and does not weaken or dispirit it, as sensual and earthly Joys do, when the Soul, unacquainted with Religion, is enforced to give Entertainment to these gross and earthly Things, for want of some better Good. The truly-religious Soul affects nothing primarily but God Himself; his Contentment even in the Midst of his worldly Employments is in the Sun of the Divine Favour that shines upon him: This is as the *Manna* that lies upon the Top of all outward Blessings which his Spirit gathers up and feeds upon with Delight. Religion consists not in a toilsome Drudgery about some external Performances; nor is it only the spending of ourselves in such Attendances upon God and Services to Him as are accommodated to this Life, (though every Employment for God is both amiable and honourable :) But there is something of our Religion which leads us into the Porch of Heaven, and to the Confines of Eternity. It sometimes carries up the Soul into a Mount of Transfiguration, or to the Top of *Pisgab*, where it may take a Prospect of the promised Land; and gives it a Map of its future Inheritance: It gives it some Anticipations of Blessedness, some Foretastes of those Joys, those Rivers of Pleasure which run at God's Right-Hand for evermore.

I MIGHT add the *Tranquillity* and *Composedness* of a good Man's Spirit in Reference to all external Molestations.

lestations. Religion having made a thorough Pacification of the Soul within itself, renders it impregnable to all outward Assaults: So that it is at Rest, and lives securely in the Midst of all those boisterous Storms and Tempests that make such violent Impressions upon the Spirits of wicked Men. The more the Soul is restored to itself, and lives at the Height of its own Being, the more easily may it despise any Design or Combination against it by the most blustering Giants in the World. A Christian that enjoys himself in God, will not be beholding to the World's fair and gentle Usage for the *Composedness* of his Mind; No, he enjoys that *Peace and Tranquillity within himself* which no Creature can bestow upon him, or take from him.

It is the Union of the Soul with God, that uniform, simple, and unbounded Good, which is the sole Original of all true inward Peace. It were not an Happiness worth the having, for a Mind, like an Hermit sequestred from all Things else, by a Recession into itself, to spend an Eternity in Self-converse and the Enjoyment of such a diminutive superficial Nothing as itself is. It is peculiar to God to be happy in Himself alone; and God who has been more liberal in his Provisions for Man, hath created in Man such a Spring of restless Motion, that with the greatest Impatience forceth him out of himself, and violently tosseth him to and fro, 'till he come to fix himself upon some solid and self-subsistent Goodness. Could a Man find himself withdrawn from all material Things, and perfectly retired into himself; were the whole World so quiet and calm about him, as not to make the least Attempt upon the Composedness of his Mind; might he be so well entertained at his own Home, as to find no Frowns from his own Conscience; might he have that Security from Heaven, that God would not disquiet his fancied Tran-

Tranquillity by embittering his Thoughts with any dreadful Apprehensions; yet he should find something within him that would not let him be at rest, but would rend him from himself, and toss him from his own Foundation. There is an insatiable Appetite in the Soul of Man, like a greedy Lion hunting after his Prey, that would render him impatient of his own Penury, and could never satisfy itself with such a thin and spare Diet as he finds at home. There are two principal Faculties in the Soul, which, like the two Daughters of the Horse-leach, are always crying, *Give, Give*: These are those hungry Vultures, which, if they cannot find their Prey abroad, return and gnaw the Soul itself: Where the Carcass is, there will the Eagles be gathered together. By this we may see how unavailable to the attaining of true Rest that Conceit of the *Stoicks* was, who supposed the only Way hereto was this, To confine the Soul to its own Home. We read in the Gospel of such a Question of our Saviour's, *What went you out into the Wilderness to see?* We may invert it, What do you return within, to see? A Soul confined within the narrow Cell of its own particular Being? Such a Soul deprives itself of all that almighty Glory and Goodness which shines round about it, which spreads itself thro' the whole Universe; I say it deprives itself of all this, for the enjoying of such a poor petty and diminutive Thing as itself is, which yet it can never enjoy truly in such a Retiredness.

WE have seen the peaceful and happy State of the Truly religious: But it is otherwise with irreligious Men. *There is no Peace to the Wicked; but they are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt.* The Mind of a wicked Man is like the Sea when it roars and rages through the

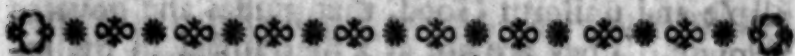
The Striving of contrary Winds upon it. Furious Lusts and wild Passions within, as they war against Heaven and the Soul, so they war amongst themselves, maintaining perpetual Contests, and contending which shall be the Greatest. The Minds of wicked Men are like those disconsolate and desolate Spirits which our Saviour speaks of, who being cast out of their Habitation, wander up and down through dry and desert Places, seeking Rest but finding none. The Soul that finds not some solid and self-sufficient Good to centre itself upon, is a boisterous and restless Thing: And being without God, it wanders up and down the World, destitute, afflicted, tormented with vehement Hunger and Thirst after some satisfying Good: And as any one shall bring it Tidings, *Lo here*, or *Lo there is Good*, it presently goes out towards it, and with a swift and speedy Flight hastens after it. The Sense of an *inward* Indigency doth stimulate and enforce it to seek its Contentment *without* itself, and so it wanders up and down from one Creature to another; and thus becomes distracted by a *Multiplicity of Objects*. And while it cannot find some one Object upon which, as being perfectly adequate to its Capacities, it may wholly bestow itself; while it is tossed with restless and vehement Motions of *Desire* and *Love* through a World of painted Beauties; it is far from true Rest and Satisfaction, from a fixt, composed Temper of Spirit: But being distracted by *Multiplicity of Objects* and *Ends*, there can never be any firm and stable Peace at Home: Nor can there be a firm Amity and Friendship abroad betwixt wicked Men themselves, as *Aristotle* in his *Ethicks* does conclude, because all *Vice* is so *multiform* and inconsistent a Thing, and so there can be no true Concatenation of *Affections* and *Ends* between them. Whereas in all good Men, Virtue  
and



and Goodness is one Form and Soul to them all, that unites them together, and there is the one simple and uniform Good, that guides and governs them all. They are not as a Ship tossed in the tumultuous Ocean of this World without any *Compass* to steer by; but they direct their Course by the certain Guidance of the *one last End*, as the true *Pole-star* of all their Motion.

By what hath been said may appear the vast Difference between the Ways of *Sin* and *Holiness*. Inward Distractions and Disturbances, *Tribulation* and *Anguish* upon every Soul that doeth Evil: But to every Man that worketh Good, *Glory*, *Honour*, and *Peace*, inward Composedness and Tranquillity of Spirit, pure and divine Joys far excelling all sensual Pleasures; in a Word, true Contentment of Spirit and full Satisfaction in GOD, whom the pious Soul loves above all Things, and longs still after a nearer Enjoyment of Him. I shall conclude this Particular with what *Plotinus* concludes his Book, That the Life of holy and divine Men is a Life not touched with these vanishing Delights of Time, but a Flight of the Soul alone to GOD alone.





## C H A P. VII.

*The fifth Property or Effect discovering the Excellency of Religion, viz. That it advanceth the Soul to an holy Boldness and humble Familiarity with God, and to a comfortable Confidence concerning the Love of God toward it, and its own Salvation. The Vanity and Absurdity of that Opinion, That in a perfect Resignation of our Wills to God's Will, a Man should be content with his own Damnation.*

**T**HE Fifth *Property or Effect* whereby *True Religion* discovers its own *Nobleness and Excellency* is this, *That it advanceth the Soul to an holy Boldness and humble Familiarity with God, as also to a well-grounded Hope and comfortable Confidence concerning the Love of God toward it, and its own Salvation.* The truly religious Soul maintains an humble and sweet *Familiarity with God*; and with great *Alacrity of Spirit*, without any *Consternation*, is enabled to look upon the *Glory and Majesty of the most High*: But *Sin and Wickedness* is pregnant with *Fearfulness and Horror*. While Men *walk in Darkness, and are of the Night*, (as the *Apostle* speaks) then it is only that they are vext with those ugly and ghastly *Spectres* that terrify and torment them. But when once the *Day* breaks, and true *Religion* opens herself upon the Soul like the *Eye-lids of the Morning*, all those frightful Apparitions

ritious flee away. As all *Light and Love and Joy* descend from above from the Father of Lights: So all *Darkness and Fearfulness and Despair* are from below; they arise from corrupt and earthly Minds, and are like those gross Vapours arising from this earthly Globe, and not being able to get up towards Heaven, spread themselves about the Circumference of that Body where they were first begotten, infesting it with Darkness, and generating into Thunder and Lightning, Clouds and Tempests. But the higher a Christian ascends above this dark Dungeon of the Body, the more Religion prevails within him, the more shall he find himself as it were in a clear Heaven, in a Region that is calm and serene; and the more will those black and dark Affections of *Fear and Despair* vanish away, and those clear and bright Affections of *Love and Joy and Hope* break forth in their Strength and Lustre.

THE Devil, who is the Prince of Darkness and the great Tyrant, delights to be served with ghastly Affections; as having Nothing of Amiability or Excellency in him to commend himself to his Worshipers. Slavery is the Badge and Livery of the Devil's Religion: Hence those Mysteries of the Heathens performed with much Trembling and Horror. But GOD, who is the supreme *Goodness* and Essential, both *Love and Loveliness*, takes most Pleasure in those *sweet and delightful Affections* of the Soul, *Love, Joy and Hope*, which are most correspondent to his own Nature. The ancient Superstition of the Heathens was always very nice and curious in honouring every one of their Gods with Sacrifices and Rites most agreeable to their Natures: There is no Incense, no Offering we can present GOD with, is so sweet, so acceptable to Him as our *Love and Delight and Confidence in Him*; and when He comes into the Souls of Men, He makes

these his Throne, as finding the greatest Agreeableness therein to his own Essence. A good Man that finds himself made Partaker of the Divine Nature, and transformed into the Image of GOD, infinitely takes Pleasure in GOD, as being altogether lovely, and his *Meditation of GOD is sweet unto him*. St. *John* that lay in the Bosom of *Christ*, who came from the Bosom of the Father, and perfectly understood his eternal Essence, hath given us the fullest Description that he could make of Him, when he tells us that *GOD is Love*, and he that dwells in GOD, dwells in Love; and reposing himself in the Bosom of an Almighty Goodness, where he finds Nothing but Love and Loveliness, he displays all the Strength and Beauty of those his choicest and most precious Affections of *Love and Joy and Confidence*; his Soul is now at Ease, and rests in Peace, neither is there any Thing to make afraid: He is got beyond all those Powers of Darkness which give such continual Alarms in this lower World, and are always troubling the Earth; he is got above all Fears and Despairs; he is in a bright clear Region, above Clouds and Tempests. There is no frightful Terribleness in the supreme Majesty. That Men apprehend GOD in such a Manner, must not be made an Argument of his Nature, but of our *Sinfulness and Weakness*. The Sun in the Heavens always was and will be a Globe of Light and Brightness, howsoever a purblind Eye is rather dazzled than enlightned by it. There is an inward Sense in Man's Soul, which, were it once awakened with an inward Relish of the Divinity, could better define GOD to him than all the World else. It is the sincere Christian that so tastes and sees how good and sweet the LORD is, as none else does: *The GOD of Hope fills him with all Joy and Peace in Believing*, so that he abounds in Hope, as the Apostle speaks: He quietly reposes himself in GOD; *his Heart is fixed, trusting in the LORD*;



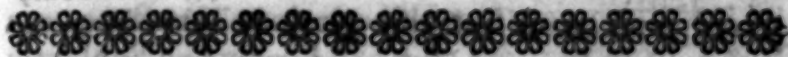
He is more for a solid Peace and settled Calm of Spirit, than for high Raptures or extraordinary Manifestations of GOD to him: He does not passionately desire nor importunately expect such Things; he rather looks after the Manifestations of the Goodness and Power of GOD within him, in subduing all in his Soul that is unlike and contrary to GOD, and forming him into his Image and Likeness.

THOUGH I think it worthy of a Christian to endeavour the *Assurance of his own Salvation*; yet perhaps it might be the safest Way to moderate his Curiosity of prying into GOD's *Book of Life*, and to stay a while untill he sees himself within the Confines of *Salvation* itself. Should a Man hear a *Voice* from Heaven, or see a *Vision* from the Almighty, to testify unto him the Love of GOD towards him; yet methinks it were more desirable to find a Revelation of all *from within*, arising from the Centre of a Man's own Soul, in the real and internal Impressions of a *God-like Nature* upon his own Spirit; and thus to find the *Foundation and Beginning of Heaven and Happiness within himself*: It were more desirable to see the Crucifying of our own Will, the Mortifying of the mere Animal Life, and to see a divine Life rising up in the Room of it, as a sure Pledge of Immortality and *Happiness*, the very Essence of which consists in a perfect Conformity and chearful Compliance of all the Powers of our Souls with the Will of GOD.

THE best Way of securing a well-grounded *Assurance of the Divine Love* is this, for a Man to overcome himself and his own Will: To him that overcomes shall be given that white Stone, and in it the new Name written, which no Man knows but he that receives it. He that beholds the Sun of Righteousness arising upon his Soul with Healing in its Wings, and

and chasing away all that misty Darknes of his own *Self-will* and *Passions*; such a one desires not now the Star-light to know whether it be Day or not, nor cares he to pry into Heaven's Secrets and to search into the hidden Rolls of Eternity, there to see the whole Plot of his Salvation; for he views it transacted upon the inward Stage of his own Soul, and reflecting upon himself he may behold a Heaven opened from within, and a Throne set up in his Soul, and an Almighty Saviour sitting upon it, and reigning within him: He now finds the Kingdom of Heaven within him, and sees that it is not a Thing merely reserved for him without him, being already made Partaker of the Sweetness and Efficacy of it. What the *Jews* say of the *Spirit of Prophecy*, may not unfitly be apply'd to the Holy Ghost, the true Comforter, dwelling in the Minds of good Men as a sure Earnest of their eternal Inheritance; *The Spirit resides not but upon a Man of Fortitude*, one that gives Proof of this *Fortitude* in subduing his own Will and Affections. The Holy Spirit is too pure and gentle a Thing to dwell in a Mind muddied and disturbed by those impure Dregs, those thick Fogs and Mists that arise from our *Self-will* and *Passions*; our prevailing over these is the best Way to cherish the Holy Spirit, by which we may be sealed unto the Day of Redemption. Yet it is a venturous and rugged Conceit which some Men have, That in a perfect Resignation of our Wills to the Divine Will, a Man should be content with his own Damnation, and to be the Subject of eternal Wrath in Hell, if it should so please God: Which is as impossible as it is for him that infinitely thirsts after a true Participation of the Divine Nature, and most earnestly endeavours a most inward Union with God in Spirit, by a Denial of himself and his own Will, to swell up in Self-love, Pride and Arrogancy against God; the one where-

of is the most *substantial Heaven*, the other the most *real Hell*: Whereas indeed by conquering ourselves we are translated from Death to Life, and the Kingdom of God and Heaven is already come in-to us.



# C H A P. VIII.

*The sixth Property or Effect discovering the Excellency of Religion, viz. That it spiritualizes material Things, and carries up the Souls of good Men from sensible and earthly Things, to Things Intellectual and Divine.*

**T**HE sixth *Property or Effect* wherein Religion discovers its own *Excellency* is this, *That it spiritualizes material Things, and so carries up the Souls of good Men from earthly Things to Things Divine, from this sensible World to the intellectual.*

God made the Universe and all the Creatures contained therein as so many Glasses wherein He might reflect his own Glory: He hath copied forth Himself in the Creation; and in this outward World we may read the lovely Characters of the Divine Goodness, Power and Wisdom. In some Creatures there are darker Representations of God, there are the Prints and Footsteps of God; but in others there are clearer and fuller Representations of the Divinity, the Face and Image of God. But how to find God here, and feelingly to converse with

with Him, how to pass out of the *sensible World* into the *intellectual*, is not so effectually taught by that Philosophy which profess'd it most, as by true Religion: That which unites GOD and the Soul together, can best teach it how to ascend and descend upon those golden Links that unite as it were the World to GOD. That Divine *Wisdom* that contrived and beautified this glorious Structure, can best explain her own Art, and carry the Soul back again in these reflected Beams to Him who is the Fountain of them. Though good Men, all of them, are not acquainted with those philosophical Notions touching the Relation between Created and the Uncreated Being; yet may they easily find every Creature pointing out to that Being whose Image and Superscription it bears, and climb up from those darker Resemblances of the Divine Wisdom and Goodness shining out in different Degrees upon several Creatures, till they sweetly repose themselves in the Bosom of the Divinity: And while they are thus conversing with this lower World, and viewing the *invisible Things of GOD in the Things that are made*, they find GOD many Times secretly flowing into their Souls, and leading them silently out of the Court of the Temple into the Holy Place. But it is otherwise with wicked Men; they dwell perpetually upon the dark Side of the Creatures, and converse with these Things only in a gross, sensual, earthly Manner; they are so encompassed with the thick Mist of their own Corruptions, that they cannot see GOD there where He is most visible: *The Light shineth in Darkness, but Darkness comprehends it not*: Their Souls are so deeply sunk into that House of Clay which they carry about them, that were there nothing of *Matter* before them, they could find nothing to exercise themselves about.

BUT



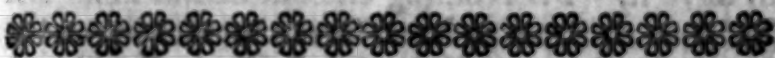
BUT Religion, where it is in Truth and in Power, renews the Spirit of our Minds, and doth *spiritualize* this outward Creation to us, in a more excellent Way perform that which the *Paripateticks* are wont to affirm of their *Intellectus agens*, in purging bodily and material Things from the Feculency and Dregs of *Matter*, and separating them from those circumstantiating and streightening Conditions of *Time*. It teaches the Soul to look at those *Perfections* which it finds here below, not so much as the Perfections of *this* or *that* Body, as they adorn *this* or *that* particular Being, but as they are so many Rays issuing from that first and essential Perfection, in which they all meet and embrace one another in the most close Friendship. Every particular Good is a Blossom of the first Goodness; every created Excellency is a Beam descending from the Father of Lights: And should we separate all these *Particularities* from God, all Affection spent upon them would be unchaste, and their Embraces adulterous. We should love all Things in God, and God in all Things, because He is All in All, the Beginning and Original of Being, the perfect Idea of their Goodness, and the End of their Motion. It is nothing but a thick Mist of Pride and Self-love that hinders Mens Eyes from beholding that Sun which both enlightens them and all Things else: But when true Religion begins once to dawn upon Mens Souls, and with its shining Light chases away their black Night of Ignorance; then they behold themselves and all Things else enlightened by one and the same Sun, and all the Powers of their Souls fall down before God and ascribe all Glory to Him. Now it is that a good Man is no more solicitous whether *this* or *that* good Thing be *mine*, or whether *my* Perfections exceed the Measure of *this* or *that* particular Creature; for whatsoever Good he beholds any  
where,

where, he enjoys and delights in it as much as if it were his own, and whatever he beholds in himself, he looks not upon it as his *Property*, but as a *common Good*; for all these Beams come from one and the same Fountain and Ocean of Light in whom he loves them all with an universal Love: When his Affections run along the Stream of any created Excellencies, whether his own or any ones else, yet they stay not here, but run on 'till they fall into the Ocean; they do not settle into a fond Love and Admiration either of himself or any other Excellencies, but he owns them as so many pure Emanations from GOD, and in a *particular Being* loves the *universal Goodness*.

THUS may a good Man walk up and down the World as in a Garden of Spices, and suck a Divine Sweetness out of every Flower. There is a two-fold Meaning in every Creature, as the *Jews* speak of their Law, a *Literal*, and a *Mystical*, and the one is but the Ground of the other: And as they say of divers Pieces of their Law, so a good Man says of every Thing that offers to him, *it speaks to his lower Part, but it points out something above to his Mind and Spirit*. It is the drowsy and muddy Spirit of Superstition which, being lull'd asleep in the Lap of worldly Delights, is fain to set some Idol at its Elbow, Something that may jog it and put it in Mind of GOD. Whereas true Religion never finds itself out of the infinite Sphere of the Divinity, and where-ever it finds *Beauty, Harmony, Goodness, Love, Wisdom, Holiness, and Justice*, it is ready to say, *Here, and There is GOD*: Where-soever any such Perfections shine out, an holy Mind climbs up by these Sun-beams to GOD.

AND seeing GOD hath never thrown the World from Himself, but runs through all created Essence,  
con-

containing all Things in Himself, and from thence imparting several Prints of Beauty and Excellency all the World over; a Soul that is truly God-like, a Mind that is enlightened from the same Fountain, and hath its inward Senses affected with the sweet Relishes of Divine Goodness, cannot but every where behold itself in the Midst of that glorious unbounded Being who is indivisibly every where. A good Man finds every Place he treads upon *Holy Ground*; to him the World is GOD's Temple; he is ready to say with *Jacob*, Gen. xxviii. *How dreadful is this Place! this is none other but the House of GOD.*



## CHAP. IX.

*The last Property or Effect discovering the Excellency of Religion, viz. That it raiseth the Minds of good Men to a due Observance of Divine Providence, and enables them to serve the Will of GOD, and to acquiesce in it.*

**T**HE Seventh and last *Property or Effect* wherein TRUE Religion expresseth its *Nobleness and Excellency*, is this, *That it raiseth the Minds of good Men to a due Observance of and Attendance upon Divine Providence, and enables them to serve the Will of GOD, and to acquiesce in it.* Wheresoever GOD hath a Tongue to speak, there they have Ears to ear; and being attentive to GOD in the soft and still Motions of *Providence*, they are ready to obey his Call, and to say with *Isaiab*, *Behold,*

*bold, here am I, send me.* They endeavour to copy forth that Lesson which *Christ* hath set Christians, seriously considering that they came into this World by God's Appointment, not to do their own Wills, but the Will of Him that sent them.

As this Consideration quiets the Spirit of a good Man who is no idle Spectator of *Providence*, and keeps him calm in the Midst of all Storms; so it makes him most freely engage himself in the Service of *Providence*, without any inward Reluctancy. He cannot be content that *Providence* should serve itself of him, as it doth even of those Things that understand it not; but it is his holy Ambition to serve it. 'Tis Nothing else but hellish Pride and Self-love that makes Men serve themselves, and so set up themselves as Idols against God: But it is an Argument of true Nobleness of Spirit for a Man to view himself (not in the narrow Point of his own Being, but) in the unbounded Essence of the First Cause; so as to live only as an Instrument in the Hands of God, who worketh all Things after the Counsel of his own Will.

To a good Man to serve the Will of God, is in the truest and best Sense to serve himself, who knows himself to be nothing without or in Opposition to God. This is the most divine Life that can be, for a Man to act in the World upon eternal Designs, and to be so wholly devoted to the Will of God, as to serve it most faithfully and entirely. This indeed bestows a Kind of *Immortality* upon these transient Acts of ours, which in themselves are but the Off-spring of a Moment. A Pillar or Verse is a poor Monument of any Exploit, which yet may well become the highest of the World's Bravery. But good Men, while they work with God, and bring themselves and all their Actions



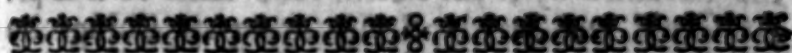
to a Unity with God, his Ends and Designs, enroll themselves in Eternity. This is the proper Character of holy Souls; Their Wills are so fully resolv'd into the Divine Will, that they in all Things subscribe to it without any Murmurings or Debates: They rest well satisfied with, and take Complacency in, any Passages of Divine Dispensation, as being ordered and disposed by a Mind and Wisdom above according to the highest Rules of *Goodness*.

THE best Way for a Man rightly to enjoy himself, is to maintain an universal and chearful Compliance with the Divine Will in all Things; as knowing that nothing can flow forth from the Fountain of *Goodness*, but that which is good: and therefore a Good Man is never offended with any Divine Dispensation, nor hath he any Reluctancy against that Will that determines all Things by an eternal Rule of *Goodness*; as knowing, That there is an unbounded and Almighty Love, that without any Disdain or Envy freely communicates itself to every Thing He made: that feeds even the young Ravens that call upon Him; that makes his Sun to shine, and his Rain to fall, both upon the Just and Unjust; that always enfolds those in his everlasting Arms who are made Partakers of his own Image, perpetually nourishing and cherishing them with the fresh and vital Influences of his Grace; as knowing also, That there is an All-seeing Eye, an unbounded Mind and Understanding, that derives itself through the whole Universe, and sitting in all the Wheels of Motion, guides them all and powerfully governs the most excentrical Motions of Creatures, and carries them all most harmoniously in their several Orbs to one Last End. Who then shall give Law to God? *Where is the Wise? Where is the*

*Scribe? Where is the Disputer of this World?* Where is he that would climb up into the great Consistory in Heaven, and sitting in Consultation with the Almighty, instruct the Infinite and Incomprehensible Wisdom? Shall vain Man be wiser than his Maker? This is the hellish Temper of wicked Men, they examine and judge of all Things by the Measure of their own Will, their own Opinions and Designs; and measuring all Things by a crooked Rule, they think nothing to be straight; and therefore they fall out with God, and with restless Impatience fret and vex themselves: and this Fretfulness and Impatience argues a Breach in the Constitution of their Minds and Spirits.

BUT a good Man, whose Soul is restored to that Frame and Constitution it should be in, has better Apprehensions of the Ways and Works of God, and is better affected under the various Dispositions of *Providence*. Indeed to a superficial Observer of *Divine Providence*, many Things there are that seem to be *Digressions* from the main End of all, and to come to pass by a fortuitous Concourse of Circumstances; that come in so abruptly and without any Dependence one upon another, as if they were without any Mind or Understanding to guide them. But a wise Man that looks from the Beginning to the End of Things, beholds them all in their due Place acting that Part which the Supreme Mind and Wisdom that governs all Things hath appointed them, carrying on one and the same eternal Design, while they move according to their Inclinations and Measures, and aim at their own particular Ends. To be subservient unto Providence is the holy Ambition and great Endeavour of a Good Man, who is so perfectly overpower'd with the Love of the Uni-

Universal and Infinite Goodness, that he would not serve any particular Good whatsoever, no not himself, so as to set up in the World and trade for himself, as the Men of this World do who are *Lovers of their own selves, and Lovers of Pleasures more than Lovers of God.*



## CHAP. X.

IV. The Excellency of Religion in Regard of its Progress, *as it is perpetually carrying on the Soul towards Perfection.* Every Nature hath its proper Centre which it hastens to. Sin and Wickedness is within the attractive Power of Hell, and hastens thither:— Grace and Holiness is within the Central Force of Heaven, and moves thither. 'Tis not the Speculation of Heaven as a Thing to come that satisfies the Desires of Religious Souls, but the real Possession of it even in this Life.

**W**E have consider'd the Excellency of True Religion, 1. In regard of its *Descent and Original*; 2. In regard of its *Nature*; 3. In regard of its *Properties and Effects.* We proceed now to shew

*THAT Religion is a generous and noble Thing in regard of its Progress; it is perpetually carrying on that Mind in which it is once seated towards Perfection.* Though the First Appearance of it upon the Souls of good Men may be but as the Wings

of the Morning spreading themselves upon the Mountains, yet it is still rising higher and higher upon them, chasing away all the Mists and Vapours of Sin before it, till it arrives to its Meridian Altitude. There is the Strength and Force of the Divinity in it; and though when it first enters into the Minds of Men, it may seem to be *sown in Weakness*, yet it will raise itself *in Power*. As *Christ* was in his *Bodily Appearance*, He was still increasing in Wisdom and Knowledge and Favour with GOD and Man, untill he was perfected in Glory: so is He also in his *Spiritual Appearance* in the Souls of Men; and accordingly the New Testament does more than once distinguish of *Christ* in his several Ages and Degrees of Growth in the Souls of all true Christians. Good Men are always walking on from Strength to Strength, till at last they see GOD in Zion. Religion though it hath its Infancy, yet it hath no old Age: while it is in its Minority, it is always *in Motion*; but when it comes to its Maturity and full Age, it will always be at Rest: it is then always the same, and its Years fail not, but it shall endure forever. Holy and religious Souls being once touch'd with an inward Sense of Divine Beauty and Goodness, by a strong Impress upon them, are moved swiftly after GOD, and (as the Apostle expresses himself) *forgetting those Things which are behind, and reaching forth unto those Things which are before, they press toward the Mark, for the Prize of the High Calling of GOD in Christ Jesus.*

WHERE a Spirit of Religion is, there is the *Force of Heaven* itself enlivening those that are informed by it in their Motions toward Heaven. As on the other Side all unhallowed and defiled Minds are within the *attractive Power of Hell*, and are continually hastening their Course thither, being



ing strongly pressed down by the Weight of their Wickedness. Every Nature in this World hath some proper Centre which it is always hastening to. Sin and Wickedness does not hover a little over the bottomless Pit of Hell, and only flutter about; but it is continually sinking lower and lower into it. Neither does true *Grace* make some feeble Assays toward Heaven, but by a mighty Energy within itself, it is always soaring up higher and higher into Heaven. A good *Christian* does not only court his Happiness, and cast now and then a Smile upon it, or satisfy himself meerly to be contracted to it; but with the greatest Ardour of Love and Desire he pursues the Solemnity of the just Nuptials, that he may be wedded to it, and made one with it. It is not an airy Speculation of *Heaven* as a Thing (though never so undoubtedly) to come, that can satisfy his Desires, but the real Possession of it even in this Life. Such an Happiness would be less in the Esteem of good Men, that were only to be enjoyed at the End of this Life when all other Enjoyments fail him.

I wish there be not among some such a poor Esteem of *Heaven*, as makes them more to seek after Assurance of *Heaven* in the Idea of it as a Thing to come, than after *Heaven* itself; which indeed we can never well be assured of, until we find it rising up within ourselves and glorifying our own Souls. When true Assurance comes, *Heaven* itself will appear upon our Souls, like a Morning Light chasing away all our dark and gloomy Doubtings before it. We shall not need then to light Candles to seek for it in Corners; no, it will display its own Lustre so before us, that we may see it in its own Light, and ourselves the true Possessors of it. We may be too nice and vain in seeking for Signs and Tokens of *Christ's* Spiritual Appearance in the Souls of Men.

as well as the Scribes and Pharisees were in seeking for them at his *first Appearance* in the World. When He comes into us, let us expect, until the Works that He shall do within us, may testify of Him; and be not over-credulous, until we find that He doth those Works there which none other could do. As for a true well-grounded *Assurance*, say not so much, *Who shall ascend up into Heaven*, to fetch it down from thence? Or *who shall descend into the Deep*, to fetch it up from beneath? For in the *Growth* of true internal Goodness, and in the *Progress* of true Religion, it will freely unfold itself within us. Stay until the Grain of Mustard-Seed breaks forth from among the Clods that buried it, until through the Descent of the heavenly Dew it sprouts up and discovers itself openly. This holy *Assurance* is indeed the Budding and Blossoming of Felicity in our own Souls: It is the inward Sense and Feeling of the true Life, Spirit, Sweetness, and Beauty of Grace, powerfully expressing its own Energy within us.

BRIEFLY, True Religion in the *Progress* of it, transforms those Minds in which it reigns from Glory to Glory: It goes on and prospers in bringing all Enemies in Subjection under their Feet, in reconciling the Minds of Men fully to God; and it instates them in a firm Possessions of the supreme Good. This is the *Seed of God* within holy Souls, which is always warring against the *Seed of the Serpent*, until it prevail over it through the Divine Strength and Influence. Though *Hell* may open her Mouth wide and without Measure, yet a true Christian in whom the Seed of God remaineth, is in a good and safe Condition; he finds himself borne up by an almighty Arm, and carried upwards as upon Eagles Wings; and the evil One hath no Power over him, or, as St. John expresseth it, *the evil One touches him not*, 1 Ep. v. 18.

## C H A P. XL

V. The Excellency of Religion in regard of its Term and End, viz. Perfect Blessedness. *How unable we are in this State to comprehend the full State of Happiness and Glory to come. The more God-like a Christian is, the better may he understand that State: A serious Exhortation to a diligent minding of Religion.*

**W**E come now to the Fifth and Last Particular, viz. The Excellency of Religion in the End of it, which is *Blessedness in its full Maturity*. Which yet I may not here undertake to explain, for it is altogether inexpressible. Accordingly St. John tells us, *It does not yet appear what we shall be*; and yet that he may give us some Glimpse of it, he points us to God, and tells us, *we shall be like Him, for we shall see Him as He is*. Indeed the best Way to get a Discovery of it, is to endeavour as much as may be to be *God-like*, to live in a feeling Converse with God, and in a powerful Exercise of all God-like Dispositions: So shall our inner Man be best enabled to *know the Breadth and Length, the Depth and Height* of that Love and Goodness which yet *passeth Knowledge*. There is a *State of Perfection* in the Life to come so far transcendent to any in this Life, that we are not able from hence to take the just Proportions of it, or to form a full and comprehensive Notion of it. We are unable to comprehend the Vastness and Fulness of that Happiness which the most purified Souls may

may be raised to, or to apprehend how far the mighty Power of the Divinity deriving itself into created Being, may communicate Life and Blessedness to it. We know not what latent Powers our Souls may here contain within themselves, which then may begin to open and dilate themselves to let in the full Streams of the Divine Goodness when they come nearly and intimately to converse with it; or how *Blessedness* may act upon those Faculties of our Minds which we now have. We know not what Illapses and Irradiations there may be from God upon Souls in Glory, that may raise them into a State of Perfection surpassing all our Imaginations.

THE highest *Pleasure of Spirits* does not consist in the relieving of them from any antecedent Pains or Grief, or in a Relaxation from some former molesting Passion: Neither is their Happiness a mere *Negative* Thing, rendring it free from all Disturbance or Molestation, quiet within itself. A Spirit is too full of Activity and Energy, is too quick and potent a Thing to enjoy compleat Happiness in a *meer Cessation*; this were to make *Happiness* an heavy spiritless Thing. The Philosopher hath well observed, that there is infinite Power and Strength in Divine Joy, Pleasure and Happiness commensurate to that Almighty Being and Goodness which is the eternal Source of it.

As created Beings, that are capable of conversing with God, stand nearer to God, or further off from Him, as they partake more or less of his *Likeness*; so they partake more or less of that *Happiness* which flows from Him, and God communicates Himself in different Degrees to them. There may be as many Degrees of *Perfection*, as there are Conditions of Creatures. True positive  
Sanctity



*Sanctity* comes to be advanced higher and higher, as any Creature comes more to partake of the Life of God, and to be brought into a nearer Conjunction with God: And so the *Sanctity* and *Happiness* of Innocency itself might have been perfected.

THUS we see how true Religion carries up the Souls of good Men above the black Regions of *Hell* and Death. This indeed is the great Restoration of Souls, it is *Religion* itself, or a real Participation of God and his Holiness, which is their true *Restitution* and Advancement. All that *Happiness* which good Men shall be made Partakers of, as it cannot be borne up on any other Foundation than true *Goodness* and a God-like Nature within them; so neither is it distinct from it. *Sin* and *Hell* are so twined together, that if the Power of *Sin* be once dissolved, the Bonds of Death and *Hell* will also fall asunder. *Sin* and *Hell* are of the same Kind, of the same Lineage and Descent: As on the other Side true *Holiness*, or Religion, and true *Happiness* are but two several Notions of one Thing, rather than distinct in themselves. *Religion* delivers us from *Hell* by instating us in a Possession of true Life and Bliss. *Hell* is rather a Nature than a Place: And *Heaven* cannot be so truly defined by any Thing without us, as by something that is within us.

THE Use we shall make of all shall be this, To exhort every One to a serious minding of Religion: As *Solomon* doth earnestly exhort every One to seek after true *Wisdom*, which is the same with Religion as *Sin* is with *Folly*; Prov. iv. 5. Get *Wisdom*, get *Understanding*; and, ver. 7. Get *Wisdom*, and with all thy Getting get *Understanding*. *Wisdom* is the principal Thing. This is the Sum of all, the Conclusion of the whole Matter, Fear God, and keep his Commandments, for this is the whole (Duty, Business, and

and Concernment) of *Man*. Let us not trifle away our Time and Opportunities, wherein we may lay hold upon Life and Immortality, in doing nothing, or else pursuing Hell and Death. Let us awake out of our vain Dreams; Wisdom calls upon us, and offers us the hidden Treasures of Life and Blessedness: Let us not perpetually deliver over ourselves to Laziness and Slumbering. Say not, *There is a Lion in the Way*; say not, Though Religion be good, yet it is unattainable: No, but let us intend all our Powers in a serious Pursuance of it, and depend upon the Assistance of Heaven which never fails those that soberly seek for it. It is the Levity of Mens Spirits, their Heedlessness and Kegarilessness of their own Lives, that betrays them to Sin and Death. It is the general Practice of Men to live *extempore*; they deliberate upon every Thing more than how it becomes them to live, they so live as if their Bodies had swallowed up their Souls: Their Lives are but a Kind of Lottery: The Principles by which they are guided are nothing else but a confused Multitude of Fancies rudely jumbled together. Such is the Life of most Men, it is a meer *casual* Thing acted over at Peradventure, without any fair and calm Debates held either with Religion, or with Reason which within itself, not distorted and depraved by corrupt Men, is a true Friend to Religion, and directs Men to God and Things good and just, pure, lovely, and praise-worthy; and the Directions of this inward Guide we are not to neglect. Unreasonableness or the extinguishing *the Candle of the LORD* within us is no Piece of Religion, nor advantageous to it: That certainly will not raise Men up to God, which sinks them below Men. There had never been such an *Apostacy from Religion*, nor had such a Mystery of Iniquity (full of Deceivableness and Imposture) been revealed and wrought so powerfully in the Souls of some Men, had

had there not first come an *Apostacy from sober Reason*, had there not first been a falling away from Natural Truth.

It is to be feared our nice Speculations in Theology have tended more to exercise Mens Wits than to reform their Lives; and that they have tended rather to take Men off from Religion, than to quicken them to a diligent seeking after it. Though the Powers of Nature may now be weakened, and though we cannot produce living Religion in our own Souls; yet we are not resolved so into a sluggish *Passiveness*, that we cannot seek after it. Certainly a Man may as well read the *Scriptures* as study a Piece of Natural Philosophy. He that can observe any Thing comely and commendable, or unworthy and base, in another Man, may also reflect upon himself, and see how *Face answers to Face*. If Men would seriously commune with their Hearts, their own Consciences would tell them plainly, that they might avoid more Evil than they do, and that they might do more Good: And that they do not put forth that Power GOD hath given them, nor faithfully use those Talents, nor improve the Advantages and Means offered them.

I FEAR the Ground of most Mens Misery will prove to be a *second Fall*, and a *Lapse upon a Lapse*. I doubt GOD will not allow that Proverb, *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge*, as not in respect of temporal Misery, much less in respect of eternal. It will not be so much because our first Parents incurred GOD's Displeasure, as because we have neglected what might have been done by us in order to the seeking of GOD, his Face and Favour, while He might be found.

## 204 *The Excellency and Nobleness*

UP then and be doing; and the LORD will be with us. He will not leave us nor forsake us, if we seriously set ourselves about the Work. Let us endeavour to acquaint ourselves with our own Lives, and the true Rules of Life: Let us inform our Minds as much as may be in the Excellency and Loveliness of practical Religion; that beholding it in its own Beauty and Amiability, we may the more sincerely close with it. As there would need nothing else to deter Men from *Sin* but its own Deformity, were it presented to a naked View: So nothing would more effectually commend Religion to Men, than the Excellencies of its Nature; neither the Evening nor the Morning Star could so sensibly commend themselves to our bodily Eyes, and delight them with their shining Beauties, as true Religion, which is an undefiled Beam of the uncreated Light, would to a Mind capable of conversing with it. *Religion*, which is the true *Wisdom*, is a pure Influence flowing from the Glory of the Almighty, the Brightness of the everlasting Light, the unspotted Mirrour of the Power of GOD, and the Image of his Goodness: She is more beautiful than the Sun, and above all the Order of Stars, being compared with the Light, she is found before it.

RELIGION is no such austere, sour, and rigid Thing, as to affright Men away from it: No, but those that are acquainted with the Power of it, find it to be altogether sweet and amiable. An holy Soul sees so much of the Glory of Religion, as both woes and wins it. We may truly say concerning Religion, to such Souls as *St. Paul* spake to the *Corinthians*, Needs it any *Epistles* of Commendation to you? Needs it any Thing to court your Affections? Ye are indeed its *Epistle*, written not with Ink, but with the Spirit of the living GOD.



RELIGION is not like the Prophet's Roll, sweet when it was in his Mouth, but bitter in his Belly. Religion is no sullen *Stoicism*, no sour *Pharisaism*; it does not consist in melancholy Passions, in dejected Looks, or Depressions of Mind: But it consists in *Freedom, Love, Peace, Life, and Power*; the more it comes to be digested into our Lives, the more sweet and lovely we find it. Those Spots and Wrinkles which corrupt Minds think they see in the Face of Religion, are no where else but in their own misshapen Apprehensions. It is no Wonder when a defiled Fancy comes to be the Glass, if you have an unlovely Reflection. Let us therefore labour to purge our own Souls from all worldly Pollutions; let us breathe after the Assistance of the Divine Spirit, that it may irradiate and enlighten our Minds, that we may be able to see Divine Things in a Divine Light: Let us endeavour to live more in a real Practice of those Rules of religious and holy Living commended to us by our ever-blessed LORD and Saviour: So shall we know Religion better, and knowing it love it, and loving it be still more and more ambitiously pursuing after it, till we come to a full Attainment of it, and therein of our own Perfection and everlasting Bliss.



# CHRISTIAN

...of the ...  
...of the ...  
...of the ...

## DISCOURSE

...of the ...  
...of the ...  
...of the ...

The ... 46 YL 6

The ...  
...of the ...  
...of the ...

...of the ...  
...of the ...  
...of the ...

...of the ...  
...of the ...  
...of the ...

...of the ...  
...of the ...  
...of the ...

...of the ...  
...of the ...  
...of the ...

A

# CHRISTIAN'S

CONFLICTS and CONQUESTS,

O R, A

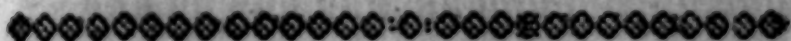
# DISCOURSE

CONCERNING

The Devil's continual Hostility against MAN.

The Warfare of a CHRISTIAN LIFE.

The Certainty of Success in this SPIRITUAL  
WARFARE.



SIRACIDES, Cap. 2. 1.

Τίνοι, ὃι προσέειπεν δαυίδας Κύριον, ἰτοίμασον τὴν ψυχὴν σου  
εἰς πηρασμόν.

Cap. 36. 1.

Τῷ φοβημένῳ Κύριον οὐκ ἀπαιθήσει κακόν, ἀλλ' ἐν πηρασμῷ  
καὶ πάλιν ἐξελεύεται.

CYPRIANUS *De Zelo & Livore.*

*Excubandum est, Fratres dilectissimi, atque omnibus vi-  
ribus elaborandum, ut inimico servienti, & jacula sua  
in omnes corporis partes, quibus percuti & vulnerari  
possumus, dirigenti, sollicita & plenâ vigilantia, repug-  
nemus—Quamobrem contra omnes Diaboli vel fallaces  
insidias vel apertas minas stare debet instructus animus  
& armatus, tam paratus semper ad repugnandum quàm  
est ad impugnandum semper paratus inimicus.*

# CHRISTIAN

CONFLICTS AND CONQUESTS

# CHRISTIAN

CONFLICTS AND CONQUESTS  
CONCERNING

The Devil's conflict with the Christian Man  
In the Warfare of the Spirit  
The Christian's Warfare



CHRISTIAN CONFLICTS AND CONQUESTS  
THE DEVIL'S CONFLICT WITH THE CHRISTIAN MAN  
IN THE WARFARE OF THE SPIRIT  
THE CHRISTIAN'S WARFARE  
BY THE REV. J. H. WATSON, D.D.  
OF THE UNIVERSITY OF CAMBRIDGE  
LONDON: PUBLISHED BY J. H. WATSON, D.D.  
1850





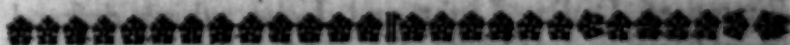
A

# CHRISTIAN'S

## Conflicts and Conquests,

REPRESENTED

In a DISCOURSE upon JAMES iv. 7.

*Resist the Devil, and he will flee from you.*

### CHAP. I.

*The Introduction, summarily treating of the perpetual Enmity between GOD, the Principle of Good, and the Principle of Evil, the Devil: As also between whatsoever is from GOD and that which is from the Devil.*

**I**T hath been an antient Tradition among Philosophers, That there are Two main Principles that spread their Influence through the whole Universe: The one they called *The Principle of Good,*

the other *The Principle of Evil*; and that these Two maintain a continual Contest the one with the other. *The Principle of Goodness*, which is nothing else but GOD Himself, who derived Himself in clear and lovely Impressions of Beauty and Goodness through the whole Creation, endeavours still to assimilate and unite it to Himself. And on the other Side *The Principle of Evil*, the Prince of Darkness, having once stained the original Beauty and Glory of the Divine Workmanship, is continually striving to mould and shape it more and more into his own Likeness. And as there is such a perpetual and active Enmity between GOD and the evil Spirit: So whatsoever is from GOD is perpetually opposing and warring against that which arises from the Devil. The Divine Goodness hath put Enmity between whatsoever is born of him or flows from itself, and the Seed of the Serpent. As at the Beginning He divided between the Night and the Day, between Light and Darkness, so that they can never be reconciled one to the other: So neither can those Beams of Divine Light and Love which descend from GOD upon the Souls of Men be ever reconciled to those Mists of Sin and Darkness which ascend out of the bottomless Pit. That Spirit is not from GOD, who is the Father of Lights and in whom there is no Darkness, as the Apostle speaks, which endeavours to compound with Hell, and to accommodate between GOD and the Devil. GOD Himself hath set the Bounds to Darkness and the Shadow of Death. Divine Truth and Goodness cannot contract themselves with any Thing that is from Hell: As it was set forth in the Emblem under the old Law, where none of the holy Seed might marry with the People of any strange GOD.

He that will entertain any Correspondence with the Devil, or receive upon his Soul his *Image* or  
the

the *Number of his Name*, must first strip himself of all that hath any Alliance to GOD or true Goodness within Him: He must transform his Mind into the true Likeness of those Fiends of Darkeness, and abandon all Relation to the highest Good. And yet though some Men endeavour to do this, and to smother all those Impressions of Light and Reason which GOD hath folded up in every Man's Being, and destroy all that is from GOD within them, that so they may reconcile themselves to Sin and Hell; yet can they never make any just Peace with them: *There is no Peace to the Wicked, but they are like the troubled Sea when it cannot rest.* Those evil Spirits are always turbulent and *restless*; and though they maintain continually a War with GOD and his Kingdom, yet are they always making Disturbances in their own Kingdom; and the more they contest with GOD and are deprived of Him, the more full are they of Horror and tumultuous Commotions within. Nothing can stand firm and sure, nothing can have any true and quiet Establishment, that hath not the everlasting Arms of true Goodness under it to support it. And as those that deliver over themselves most to the Devil's Pleasure, and devote themselves most to his Service, cannot do it without a secret inward Antipathy against him or dreadful Thoughts of him: So neither can those impure Spirits stand before the Divine Glory; but being filled with Trembling and Horror continually endeavour to hide themselves from it, and flee away before it as the Darkeness flies away before the Light. And according as GOD hath in any Places, in any Ages of the World, made any Manifestations of himself to Men, so have those evil Spirits been vanquished, and forced to quit their former Territories; as is very observable in the ceasing of all the *Grecian Oracles* soon after the Gospel was promulged in those Parts, when those desolate  
Spirits,

Spirits, with horrid and dismal Groans, resigned up their Habitations, as *Plutarch* hath recorded of them.

OUR Saviour found by good Experience, *how weak a Thing the Devil's Kingdom is*, when he spoiled all the Principalities and Powers of Darkness, and made a Shew of them openly, triumphing over them in his Cross: And if we will resolutely follow the Captain of our Salvation, and fight under his Banner, as good Soldiers of Jesus Christ, we have full Security given us for the same Success; *Resist the Devil, and he will flee from you.*



## CHAP. II.

That the Devil is continually busy with us.  
*The Devil considered under a double Notion.*

1. *As an apostate Spirit which fell from GOD.*

*The great Danger of the Devil's Activity, not only when he presents himself in some corporeal Shape, but when he is unseen.*

**I**N these Words [*Resist the Devil, and he will flee from you*], we shall take Notice first of what is evidently implied, *viz. That the Devil is continually busy with us.* This may be considered under a double Notion.

1. *By the Devil* we are to understand that apostate Spirit who fell from GOD, and is always designing to hale down others from GOD also. The old



old *Dragon* (mentioned in the Revelation) with his Tail drew down the third Part of the Stars of Heaven. As true Goodness is not content to be happy alone; so neither can Sin and Wickedness be content to be miserable alone. The evil Spirit told God Himself what his Employment was, *viz. To go to and fro in the Earth, and to walk up and down in it*: He is always walking up and down through dry Places, (where no Divine Influences fall to water it) as our Saviour speaks, *seeking Rest*, though always restless. The Philosophy of the Ancients hath observed, That every Man that comes into this World, hath a good and an evil *Genius* attending upon him. It were perhaps a vain Curiosity to enquire whether the Number of *Evil Spirits* exceed the Number of *Men*: But this is too certain, that we never want the secret Attendance of them. The *Devil* is not only a *Word* or a *Name* made to fright timorous Men; neither are we then only in Danger of him, when he presents himself to us in some *corporeal Form*: It is a superstitious Weakness to be afraid of him only when he appears, and to neglect that *unseen* and insensible Influence which his continual Converse with us may have upon us. Those evil Spirits are not yet cast out of the World into outer Darkness, though it be prepared for them: The bottomless Pit hath not yet shut its Mouth upon them. They fell from God not so much by a *local Descent*, as by a *mental Apostacy and Dissimilitude to God*: And they have all this habitable World for their Rendezvous, and are stiled by the Apostle *spiritual Wickednesses in high Places*. Wheresoever there are any in a Disposition to Sin against God, wheresoever there are any capable of a Temptation or diabolical Impression, there are they. A Man needs not dig into the Chambers of Death, or search among the Shadows of Darkness to find them; he needs not go down into Hell to seek

seek them, or use any *magical Charms* to raise them up from thence: No, those wicked Spirits are always wandering up and down amongst us, seeking whom they may devour. As there is a *good Spirit* conversant in the World, inviting and alluring Men to Virtue; so there is an *Evil Spirit*, perpetually tempting and inticing Men to Vice. Uncloathed and unbodied Natures may converse with us by secret Illapses, while we are not aware of them. I doubt not but there are many more Divine Impressions made upon the Minds of Men, both good and bad, from *the Good Spirit* of God, than are ordinarily observed; there are many soft and silent Impulses, gentle Motions, like our Saviour's *putting in his Hand by the Hole of the Door*, as it is in the *Canticles*, solliciting and exciting Men to Religion and Holiness; which they many Times regard not, and take little Notice of.

THERE are such secret Messages often brought from Heaven to the Souls of Men by an unknown and unseen Hand, as the *Psalmist* speaks; *Once, yea twice have I heard it, that Power belongeth unto God*. And as there are such *divine Irradiations* sliding into the Souls of Men from God: So there are no Question many *Suggestions* to the Imaginations of Men arising from the *Evil Spirit*; and a watchful Observer of his own Heart and Life, shall often hear the Voice of *Wisdom* and the Voice of *Folly* speaking to him: He that hath his Eyes opened, may see both the Visions of God falling upon him, and discern the Fires of *Satan* that would draw away his Mind from God. This is our Unhappiness, that the Devil is so near us, and we see him not; he is conversant with us, and we are not aware of him. Those are the most desperate Designs and likeliest to take Effect, that are carried on by an unseen Enemy: And if we will provide ourselves

selves against the Devil, who never misseth any Opportunity to tempt us, we must have our *Senses exercised to discern both Good and Evil*; we must get our Minds awakened with clear and evident Principles of Light; we must get our Judgments and Consciences well informed with sober and practical Truth, such as tends to make us most like to God, and to reconcile our Natures more perfectly to Divine Goodness. Then shall we know and discover that Apostate Spirit in all his Stratagems whereby he seeks to bereave us of our Happiness: We shall know him as well when he cloaths himself like an *Angel of Light*, as when he appears in his own Nakedness and Deformity. It is observed by some, That God never suffered the Devil to assume any human Shape, but with some Character whereby his Body might be distinguished from the true Body of a Man: And surely the Devil cannot so exactly counterfeit an Angel of Light, but that by a discerning Mind he may be distinguish'd from him; as they say a *Beggar* can never act a *Prince* so cunningly, but that his Behaviour sometimes sliding into the Way of his Education, will betray his Pedigree to one of a true noble Extraction. A bare *Imitation* will always fall short of the *Copy* from whence it is taken; and though *Sin* and *Error* may take up the Mantle of *Truth* and cloath themselves with it, yet he that is inwardly acquainted with *Truth*, and an ingenuous Lover and Pursuer of it, will be able to find out the Imposture, and to see through the Vail into the naked Deformity of them.





## CHAP. III.

*Of the Activity of the Devil, consider'd as a Spirit of Apostacy, and as a degenerate Nature in Men.*

**W**HEN we say, *The Devil is continually busy with us*, I mean not only *some Apostate Spirit* as one particular Being, but that *Spirit of Apostacy* which is lodged in all Mens Natures; and this may seem particularly to be aimed at in this Place, if we observe the Context; as the Scripture speaks of *Christ* not only as a particular Person, but as a Divine Principle in holy Souls.

INDEED the Devil is not only the Name of one particular Thing, but a Nature: He is not only one particular Being design'd to torment wicked Men in the World to come, but a hellish and diabolical Nature seated in the Minds of Men. He is not only one Apostate Spirit fallen down from Heaven out of the Lap of Blessedness; but also a Spirit of Apostacy, a degenerate and depraved Nature. Could the Devil *change his* soul and impure Nature, he would neither be a Devil nor miserable: And so long as any Man carries about him a sinful and corrupt Nature, he can neither be in perfect Favour with God, nor blessed. Wheresoever we see *Malice, Revenge, Pride, Envy, Hatred, Self-will, and Self-love*, we may say *Here, and There is that Evil Spirit*. This indeed is the Poison and Sting too of that Diabolical Nature. As the Kingdom of Heaven is not so much without Men as within, so the



the Tyranny of the Devil and Hell is not so much in external Things, as in the Dispositions of Mens Minds. And as the Enjoying of God and Con- versing with Him consists not so much in a Change of Place, as in a Participation of the Divine Nature, so our Conversing with the Devil is not so much by a local Presence, as by a wicked Nature derived upon Mens Souls. Therefore the Jews were wont to stile that original Pravity that is lodged in Mens Spirits, *The Angel of Death*. Those filthy Lusts and Corruptions which Men entertain in their Minds, are the noisome Vapours that ascend out of the Bot- tomless Pit; they are the thick Mists and Fogs of Hellish Darkness arising in their Souls, as a Preface and Introduction of Hell and Death within. Where we find *Uncleanness, Intemperance, Covetousness*, or any such impure or unhallowed Behaviour, we may say, *Here Satan's Throne is.*

THIS sinful Nature being the true Issue of Hell itself, is continually dragging down Mens Souls thither. All Wickedness in Man's Spirit hath the Energy of Hell in it, and is perpetually pressing down towards it as towards its own Place. There needs no *Fatal Necessity* or *Astral Impulses* to tumble wicked Men forcibly into Hell: No, for Sin it- self, hastened by the mighty Weight of its own Nature, carries them down thither with the most headlong Motion. Sin hath no other Extraction than may be derived from those unclean Spirits that are nestled in Hell. All Men in Reality converse either with God or with the Devil, and walk in the Confines either of Heaven or of Hell: They have their Fellowship either with the Father and the Son, as *St. John* speaks; or else with the Apo- state and Evil Angels.

I know these Expressions will seem to some very harsh and unwelcome: But I would beseech them to consider what they will call that Spirit of *Malice* and *Envy*, that Spirit of *Pride*, *Ambition*, *Vain-glory*, *Covetousness*, *Injustice*, *Uncleanness*, that commonly reigns and acts in the Minds and Lives of Men. Let us speak the Truth, and call Things by their own Names; let us not flatter ourselves, or paint our filthy Sores: So much as there is of *Sin* in any Man, so much there is of the *Diabolical* Nature. Why do we defy the Devil with our Tongues, while we entertain him in our Hearts? Men do but quarrel with him in the *Name* of him, while their Hearts can readily comply with *all that which the Devil is*: Their *Hatred of the Devil* is nothing else but an inward Displacency against *Something entitled by the Devil's Name*. Or else at best, corrupt Minds do nothing else but fashion out a *God* and a *Devil*, a *Heaven* and a *Hell*, to themselves, by the Power of their own Fancies: And so they are to them nothing else but *their own Creatures*, supported by the Force of their own *Imaginations* which first raised them. And as they commonly make a *God like to themselves*, such a one as they can best comply with and love; so they make a *Devil most unlike to themselves*, which may be any Thing but what they themselves are, that so they may most freely spend their *Anger and Hatred* upon him: Just as they say of some of the *Ethiopians*, who use to paint the Devil *white*, because they themselves are *black*. They may thus cheat themselves for a while, but the Eternal Foundation of the Divine Being is unchangeable. God is but *One*, and his *Name One*, as the Prophet speaks, (howsoever the several Fancies of Men may shape him out diversly); and where we find *Wisdom*, *Justice*, *Loveliness*, *Goodness*, *Love* and *Glory*, in their *highest Elevations* and most *unbounded Dimension*,

sions, That is He: And where we find any true Participations of these, there is a true Communion of God; and a Defection from these is the Essence of Sin and the Foundation of Hell.

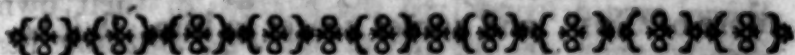
Now if this be rightly considered, I hope there will an Argument strong enough appear from *the Thing itself*, to enforce St. James's Exhortation, *Resist the Devil*: Endeavour to mortify and crucify the Old Man, with all corrupt Lusts and Affections.

WE never so truly *hate Sin*, as when we *hate it* for its own *Deformity*: As we never love God so truly, as when we *love Him* for his own *Beauty and Excellency*. If we calculate aright, we shall find *nothing better than God Himself*, for which we should *love Him*; so neither shall we find any Thing *worse than Sin itself*, for which we should *hate it*. Our *Affimilation* to God, and *Conformity* to Him, instates us in a firm Possession of *true Happiness*, which is Nothing else but God Himself, who is all Being and Blessedness; and our *Dissimilitude* to God, and *Apostacy* from Him, involves us in our own *Misery*, and sets us at the greatest Enmity to what our unsatiable Desires most of all crave for, which is the Enjoyment of True and Satisfying Good. Sins are fiery Snakes which will eternally lash and torment all damned Spirits. Every Man's Hell arises from the Bottom of his own Soul; as those tempestuous Exhalations that infest the Earth, have their first Original from the Earth itself. Hell is not so much *induced*, as *educed* out of Mens filthy Lusts and Passions. *Eternal Death* is begotten and brought forth out of the Womb of *Lust*, and is little else but Sin consummated.

WOULD wicked Men dwell a little more at home, and descend into the Bottom of their own Hearts, they should soon find *Hell* opening her Mouth wide upon them, and those secret Fires of inward Fury and Displeasure breaking out upon them, which might fully inform them of the Estate of true *Misery*, as being a short Anticipation of it. But in this Life wicked Men, for the most Part, *elude* their own Misery for a Time, and seek to avoid the dreadful Sentence of their own Consciences, by flying from themselves into a Converse with other Things, else they would soon find their own Home too hot for them. But while Mens Minds are perpetually rambling all the World over in a Pursuit of worldly Designs, they are unacquainted with the Affairs of their own Souls; and know not how a Reflection upon their own prodigious Deformities would pierce their Souls with Anguish: How vastly would they swell with *Fury, Rage, Horror, Consternation*, and whatsoever is contrary to that ineffable *Light and Love and Peace* which is in Heaven, in Natures fully reconciled to true Goodness? As *true Goodness* cannot borrow *Beauty* from any external Thing to recommend itself to the Affections of good Men, seeing itself is the very Life of all Beauty and Perfection, the Source of Bliss and Peace to all that partake of her: So neither can *Sin* and Wickedness to an enlightened Soul appear more *ugly, loathsome and hateful*, in any other Shape than its own.







CHAP. IV.

*The Second Observable, viz. The Warfare of a Christian Life. True Religion consists not in a mere passive Capacity, and sluggish Kind of doing nothing, nor in a melancholy sitting still, or slothful waiting, but in inward Life and Power, Vigour and Activity. Of the Quality and Nature of the true Spiritual Warfare, and of the Manner and Method of it.*

FROM these Words, *Resist the Devil*, we may take Notice of the *Warfare of a Christian Life*, of that active Life and Valour which Good Men express in this World. A true Christian Spirit is masculine and generous; it is no such poor, sluggish Thing, as some Men fancy, but *active and noble*. *We fight not*, saith the Apostle, *against Flesh and Blood, but against Principalities and Powers, and spiritual Wickednesses in high Places*. True Religion does not consist in a mere passive Capacity, in a sluggish Kind of doing nothing, that so God might do all, but in *Life and Power* within; therefore, it is called by the Apostle, *The Spirit of Power, of Love, and of a sound Mind*; the *Law of the Spirit of Life*, strongly enabling good Men against the *Law of Sin and Death*. True *Wisdom*, as the wise Man hath well stiled it, is the *unspotted Mirror of the Power of God*, and a pure Influence flowing from the *Glory of the Almighty*; neither can any defiled Thing enter into it: It goes in and out in the *Strength of God Himself*; and, as is the *Heavenly*, such are they

also that are Heavenly. Every-thing, as it partakes more of GOD, and comes nearer to him, so it becomes more *active and lively*, as making the nearer Approaches to the Fountain of Life and Virtue. A good Man doth not only then move, when there is some powerful *Impression and Impulse upon him*; but he hath a Spring of perpetual Motion within. When GOD restores Men to a new and divine Life, he doth not make them like so many *dead Instruments*, stringing and fitting them, which yet are able to yield no Sound of themselves; but he puts a *living Harmony within them*. That is but a *mechanical Religion*, which moves no longer than some *external Weights and Impulses* are upon it; whether those be from some worldly Thing, or from GOD Himself, while he acts upon Men, from *without* them, and not from *within* them. It is not a *melancholy Kind of sitting still*, and slothful waiting, that speaks Men, enlivened by the Spirit and Power of GOD. It is not Religion, to stifle and smother those active Powers which are within us, or to dry up the Fountain of inward Life and Virtue. How say some amongst us, That there is no Resurrection from the Dead? No Spirit or Life within; but all our Motions in Religion are merely from some assisting Form without? Good Men do not walk up and down the World merely like *Ghosts and Shadows*, or like dead Bodies, assumed by some Spirit, which are taken up and laid down again by Him at his Pleasure; but they are *living Men*, by a real Participation from Him who is a quickning Spirit. Were our Religion so much a *Thing without us*, as some Men would seem to fancy; were we so dead and lifeless, that we could never move, but from an external Force; as *our Religion* could never, indeed, be called *ours*, so neither could we ever have the *inward Sense* of that Bliss and Peace which goes along

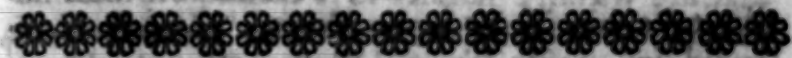
along with it, but must be like so many heavy Logs, or dull Pieces of Earth, in Heaven and Happiness. That is a very earthly and flat Spirit in *Religion*, which sinks, like the Lees, to the Bottom. We know the Pedigree of those Exhalations, that arise no higher than a mere external Force from the Sun's Heat, weigheth them up, to be but base and earthly; and therefore, having no natural Warmth or Energy within themselves, sink down again to the Earth from whence they came. The Spirit which is from Heaven, is always, out of an in-bred Nobleness which bears it up, carried upwards again towards Heaven, powerfully resisting all Things that would deprive it of God, or hinder it from returning to its Original; it is always moving upwards, in an even and steady Way towards God, from whence it came, leaving the dark Regions of Hell and Death under it: It resists *Hell and Darknests* by conforming itself to God; it resists *Darknests* in the *Armour of Light*; it resists Death and Destruction, by the Power of *divine Love*. It must be something of *Heaven*, in the Minds of Men, which must resist the Devil and Hell.

We do not always resist the Devil when we bid *Defiance*, or when we declaim most zealously against him; neither does our resisting and opposing Sin consist in the *Violence* of some Passions, which may sometimes be raised by the Power of Fancy against it; it consists rather in a mature and sedate Resolution against it, in our own Souls, arising from a clear Judgment of the foul and hateful Nature of Sin itself, and him who is the Patron of it; in a constant and serious endeavour of setting the Government of our Souls, and establishing the Principality of Grace and Peace within ourselves. There is a pompous and popular Kind of Tumult in  
the

the World, which sometimes goes for *Zeal for God and his Kingdom* against the Devil; whereas Mens own *Pride and Passions* disguise themselves under the Notions of a *religious Fervency*. Some Men think themselves the greatest Champions for God and his Cause, when they can take the greatest Liberty to quarrel with every Thing which is not shaped according to the Mould of their own Opinions, their own Will, Humour and Interest: Whereas, indeed, this *Spiritual Warfare* is not so much maintained against a *foreign Enemy*, as against those *domestick* Rebellions that are within; neither is it carried on most successfully, when Men make the greatest Noise, and most of all raise the Dust. That impetuous Violence and Tempestuousness with which Men are acted, in Pretensions of Religion, arises ordinarily, I doubt, from unquiet Minds within; whereas, it is indeed, inward Commotions, Sin and Vice, and not a holy Zeal, which discompose the Minds of Men. Sin, where it is entertained, will breed Disturbance, and break the Peace of a Man's own Spirit; but a true *resisting and opposing* it, is the restoring the Soul to its just *Consistency, Freedom and Serenity*. As God's Kingdom is set up, so the Devil's Kingdom may be pulled down, without the Noise of Axes and Hammers. We may then attain to the greatest Achievements against the Gates of Hell and Death, when we most possess our Souls in Patience, and collect our Minds into the most *peaceful, composed, and united Temper*. As true Religion is no lazy or sluggish Thing, but in perpetual Motion, so all the *Motions* of it are *soft and gentle*; while it acts most *powerfully*, it acts most *peacefully*. The Kingdom of Heaven *comes not with Observation*, that Men may say, *Lo, here, or Lo, there*; it is not with the *devouring Fire* coming after it, or a *Whirl-*  
wind



wind going before it. This Fight and Contest with Sin and *Satan*, is not to be known by the Ratling of Chariots, or the Sound of an Alarm: It is transacted upon the inner Stage of Mens Souls and Spirits, and is rather a quieting all those Riots and Tumults raised there by Sin and *Satan*; it is a reconciling the Minds of Men to Truth, Justice and Holiness; it is a captivating and subjecting all our Powers and Faculties to God and true Goodness, through the effectual Working of a divine *Love* and *Humility*; and this *Resistance* is always attended with *Victory*.



## CHAP. V.

The Certainty of Success and Victory  
to all those that resist the Devil.

*Observ. 3.* **T**HE Certainty of Success to all that resist the Devil. Resist the Devil, and he will flee from you. He cannot stand, when opposed in the Strength of God; he will fall down as swift as Lightning; he cannot bear the Glory of God shining in the Souls of Men: Here it is no more, but Stand, and Conquer; Resist, and Vanquish.

For first of all, *The Devil and Sin in themselves are but weak and impotent*; they cannot prevail over that Soul which yields not to them; the evil Spirit then only prevails over us, when we ourselves consent to his Suggestions; all his Strength lies

lies in our Treachery and Falseness to our own Souls. Though those wicked Spirits be perpetually so near us, yet they cannot bow or bend our Wills: There is a Place of Defence, in the Souls of Men, into which they cannot enter; they may stand at a Distance, allure and intice them, but they cannot prevail over them, except they deliver over their Strength into the Enemy's Hand. It is, indeed, nothing but Hell itself, in the Souls of Men, that gives the Devil such free Entertainment there: The Wills of Men, stamped with a diabolical Form, and bearing the Devil's Image, declare his Right over them: Men are, therefore, so much captivated by him, because they voluntarily take his Yoke upon them. Could we, or would we, resist *Sin* and *Satan*, they could not hurt us. Every Thing is weak and impotent, according to the Distance it stands from God, who is the only Fountain of Life and Power; and therefore it was well resolved by the Philosopher, *Sin*, in itself, is a weak and impotent Thing; it consists not, properly, in any native Power and Strength which it hath within itself, but in an Impotency and Privation of all true Perfection; and therefore, wheresoever Any-thing of God appears, it will destroy it. He that is born of God, shall overcome the World, the Devil and Sin; for *the Seed of GOD remaineth in him.*

LET us endeavour to get our Minds enlightned with divine Truth, clear and practical Truth; let us earnestly endeavour after a true Participation of the divine Nature, and then shall we find Hell and Death to flee away before us; let us not impute the Fruits of our own *Sluggishness* to the Power of the evil Spirit without, or to God's neglecting of us: Say not, Who shall stand against those

those mighty Giants? No; *arm thyself with the Mind of Christ*, a fixt Resolution to serve the Will of the Almighty, and then fear not what *Sin* and *Hell* can do against thee. Open thy Windows, thou Sluggard, and let in the Beams of divine Light that are waiting upon thee 'till thou awake out of thy Slothfulness; then shalt thou find the Shadows of the Night dispell'd, and the warm Beams of Light and Love enfolding thee, which the higher they arise upon thy Soul, the more fully they will display their native Beauty upon thee, transforming thee more and more from Darkness to Light, from the Similitude of *Satan* into a Participation of the Divine Image. The Devil is not to be kept off from us by setting any *Spell* about us, or driven away from us by any *magical Charms*. We need not go and beat the Air to drive away those Evil Spirits from about us; but let us turn within ourselves, and beat down that Pride and Passion, those Holds of *Satan* there, which are therefore *strong*, because we oppose them *weakly*. Sin is nothing else but a Degeneration from true Goodness, conceived by a dark and cloudy Understanding, and brought forth by a corrupt Will; it hath no Consistency in itself, or Foundation of its own to support it. What the *Jews* have observed of *Error*, is true of all Sin, *Mendacium non habet pedes*, it hath no Feet, no *Basis* of its own to sublist and rest itself upon. Let us withdraw our Will and Affections from it, and it will soon fall into Nothing. We ourselves uphold that Kingdom of Darkness, which else would tumble down into that Nothing from whence it came. All Truth and Goodness are of an *eternal* Nature, they are One, and Unchangeable, subsisting upon the Strength of Omnipotency: But all *Sin* and *Vice* is our own Creature; we only  
give

give *Life* to them which are our Death, and would soon wither away, did we substract our Concurrency from them.

SECONDLY, We have a further Ground for our Expectation of *Victory* in all Contests with *Sin* and *Satan*, from the powerful Assistance of *God Himself*, who is never wanting to those that seek after Him, and never fails those that engage in his Quarrels. While we strive against Sin, we may safely expect that the Divinity itself will strive with us, and derive that Strength and Power into us that shall at last make us *more than Conquerors*. *God* hath not forsaken the Earth: But as his Almighty Essence runs through all Things, sustaining and upholding the Frame of the whole Universe; so more especially does it bear up in its Almighty Arms those Things that are more nearly related to Himself. Wheresoever *God* beholds any Breathings after Himself, He gives Life to them, as those which are his own Breath in them. As he who projects Wickedness, shall be sure to find *Satan* standing at his Right Hand ready to assist him in it: So he that pursues after *God* and Holiness, shall find *God* nearer to him than he is to himself, in the free and liberal Communications of Himself to him. He that goes out in *God's* Battles, fighting under our Saviour's Banner, may look upwards, and opening his Eyes may see the Mountains full of Horses and Chariots of Fire round about him. *God* hath not so much Delight in the Death and Destruction of Men as to see them struggling and contending for Life, and Himself standing by as a Looker-on: No, but with the most tender and fatherly Compassions his Bowels yearn over them, and his Almighty Arm is stretched forth for them; and in his Strength they shall prevail: They shall be borne up,



up, as upon Eagles Wings ; they shall walk in the Might of his Strength who is able to save, and not faint. Where there is any serious and sober *Resolution* against Sin, and real Motion towards God, there is the Blessing of Heaven in it ; He that planted it, will also water it, and make it to bud and blossom and bring forth Fruit.

WHEREFORE to shut up this Discourse, let us make Use of this as a further Argument to enforce the Apostle's Exhortation upon ourselves, *Be strong in the LORD and in the Power of his Might* ; and, as the *Psalmist* speaks of his Enemies, so let us say of our spiritual Enemies, *They compass me about, they compass me in on every Side ; but in the Name of the LORD I will destroy them.* Let us set ourselves with all our Might to mortify the Old Man, and to crucify all the Affections of the Flesh : *Let us lay aside every Weight, and the Sin which so easily besets us, and run with Patience the Race that is set before us ; Looking unto Jesus the Author and Finisher of our Faith, who is set down at the Right Hand of the Throne of God,* as a great and mighty Conqueror, who will declare the Perfection of his Power in our Weakness, if we lay Hold of his Strength. Tho' we are not able to change our own Natures, or to rise above the Source of our animal and selfish Beings, by our own Power ; yet let us endeavour to subdue all those external Vices of Luxury and Wantonness, of Injustice, Revenge, and the like ; let us withdraw the Fewel of our Pride, Malice, Vain-glory, and whatsoever else holds us in Captivity to Hell, and with Confidence apply ourselves to Him who is an Almighty Saviour ; and when he joins his Almighty Strength with us, we need not fear any Thing : *He shall tread down Satan under our Feet, and we shall one Day tread upon the Lion and*

*Adder, the young Lion and the Dragon shall we trample under our Feet : We shall break the Serpent's Head, tho' he may bruise our Heel. Though GOD may suffer him so far to serve his own Rage and the hellish Malice of such as are in League with him, as to pull down with Violence our earthly Tabernacles ; yet while we so suffer by him, we are Conquerors over him.*

*The End of Mr. Smith's WORKS.*

6 JY 64.



A

# SERMON

PREACH'D AT THE

## FUNERAL

OF

Mr. *JOHN SMITH,*

Late Fellow of *Queen's-College* in *Cambridge,*

Who departed this Life *August 7, 1652,*

And lies interr'd in the Chapel of the same College.

\*\*\*\*\*

By *SIMON PATRICK,*

Then Fellow of the same College.

\*\*\*\*\*

SECRET

SECRET

SECRET

SECRET



SECRET

SECRET

SECRET





A

# S E R M O N.

2 KINGS ii. 12.

*And Elisha saw it, and he cried, My Father,  
My Father, the Chariot of Israel, and the  
Horsemen thereof.*

**W**HEN I saw the blessed Spirit of our Brother, shall I say? or, our Father, making Haste out of that Body which lies before us, these Words which I have now read came into my Mind: And methought my Soul catch'd, as I fancy'd *Elisha* to have done at *Elijah*, and I crieth out, *O my Father, my Father.* Desirous I was that I might have stay'd the Wheels of that Triumphant Chariot wherein he seem'd to be carried; that we might have kept him a little longer in this World, 'till by his holy Breathings into our Souls, and the Grace of God, we had been all made meet to have some Share in that Inheritance of the Saints in Light: And so he might have gone to Heaven with his Train, taking all his Friends along with him as

Attendants to that Glory wherewith I make no Doubt he is crowned. It grieved me that there should be so many Orphans left without a *Father*, a Society left naked without one of her best Guardians, her very *Chariot and Horsemen*; unto whose Instruction not a few of us will acknowledge that they owe much of their Skill and Abilities. If he was not a *Prophet* like *Elijah*, yet I am sure he was (as *Gr. Nazianzen*, I think, speaks of *S. Basil*) an *Interpreter of the Spirit*, a Man sent down from Heaven for our Good, and is now gone thither from whence he came, leaving us behind him here, a Company of poor Fatherless Children, the Sons of this Prophet, weeping and crying out, *O my Father, my Father, the Chariot of Israel, and the Horsemen thereof.*

WHICH sad Note would have been most fitly sung at the Ascension of his holy Soul; yet give me Leave to descant a while upon it, now that we are come to inter his Body, which was the dark Shadow where that admirable Learning, Wisdom and Godliness, walk'd up and down and shone through upon the World.

You will easily see at the first Glance that Something will here offer itself to be said of *Elijah*, and Something of *Elisba*: Of *Elijah*, in that he is called *Father, the Chariot and Horsemen of Israel*; of *Elisba*, in that he applies this Relation to himself, saying, *My Father, My Father.*

CONCERNING *Elijah* we may observe,

FIRST, His Superiority, Eminency, and Dignity.

SECONDLY, His singular Care which he took of others.

THIRDLY,

THIRDLY, his great Usefulness.

CONCERNING *Elisha* we may observe Three Things likewise;

FIRST, his great Affection.

SECONDLY, the Sense he felt of his great Loss.

THIRDLY, that Honour which he gave him.

I SHALL speak a little of all these, and then parallel our Case as well as I can to both.

I. OBSERVE *Elijah's Eminency, Superiority, and Dignity*; which is both signified in the Word *Father*, and also in the other Expression, *the Chariot, and Horsemen of Israel*. The *Talmudists* say the Word *Abba*, is a Word of Honour, and Glory, even as *Rabbi*; Whence the *Latin Abbas*, and our *English Abbot*, have been derived to denote the greatest Person in a Society. And therefore he whom he here calls *Father*, is called, *ver. 3 and 5. Master, or Lord, Knowest thou not that JEHOVAH will take thy Lord, or Master, from thee To-day?* *Elijah* was the Head in the Body of the Prophets, a leading Man among the rest. And this was by reason of his Wisdom, Experience, and gray-headed Understanding, expressed in the Word *Father*. He was a sage and grave Person, such an Head as was full of Prudence, Skill, and Advice, wherein were molded many sober Resolutions, many weighty Determinations, profound Notions, holy and pious Counsels for the Teaching of greener Heads. He was one that did imitate God the Father of all, and in some Sort represent Him here below, being an Oracle among them. And such Instruments God hath always in the World, Men of greater Height and

and Stature than others, whom he sets up as Torches on an Hill to give Light to all the Regions round about; Men of publick Influence, like the Sun itself which illuminates all, and is not sparing of its Beams; Men whose Souls come into the World (as the *Chaldee Oracle* speaks)

————— καὶ ἰσχυροὶ ὄντες, καὶ ἐκτετακτοὶ

*cloathed with a great Deal of Mind*, more impregnated than others with Divine Notions, and having more teeming Wombs to enrich the World with the Fruit of them: Men of wide and capacious Souls that can grasp much; and of enlarged, open Hearts, to give forth that freely unto Men which the *Fatherly Mind* (as the same Oracle calls God) hath given unto them, that so in some Sort they may become *Fathers* in the World in Subordination to God. The Sun of Righteousness, *Jesus Christ*, is described with *seven Stars in his Right Hand*, Revel. i. which were the *Angels* of the Churches; Men, (it is like) who were adorned and beautified with more than ordinary Brightness of Mind and Understanding, and did sparkle with more than common Heat of Love and Piety, and did shine as Lights in the World in the Midst of a crooked and perverse Generation. *Elijah* was such an one; and so was the other *Elias*, *John the Baptist*, *a burning and a shining Light*; and so also shall we find our *Father* that is deceased to have been.

2. TAKE Notice of the Care which *Elijah* took of *Elisha*, and that first as a *Master* of his *Scholar*, and secondly as a *Father* of his *Son*. *Elisha* calls him by this Name of *Father*, because he was his *Scholar*; and they used commonly to give this Title to their *Masters*, or *Teachers*. And so in the New Testament, that which is received by Tradition from their *Fathers*,



*Fathers*, signifies nothing else but what their Doctors and learned Men delivered to them; and therefore they are sometimes called *the Traditions of the Elders*. *Elijah* taught and instructed him out of the Law, but with such a Care and *fatherly* Affection, that *Elisba* was truly his *Son* as well as his *Scholar*, one whom he loved and tendered, whom he wrapped as a Child in his Mantle when he was following the Plough, whom he begot into another Shape and made another Man, in whose Heart he sowed the Seeds of true Righteousness and Godliness, that he might do more Good in the World. For what GOD doth by Men, that they many Times are said to do. Hence the Apostles call Christians *their little Children*, and *dear Children*, whom they had travailed in Birth withal, till Christ was formed in them. They lay in the Apostles Wombs, and they brought them forth *Christians*, and so were truly their *spiritual Fathers*. And we may still see such *noble Souls* which GOD continues amongst Men, *whose Mouths* (as Solomon says) *are as a Well of Life*, *whose Lips feed many*, and *whose Tongues are as choice Silver*: Men that are *common Fathers*, and will embrace every Body as a *Son*, so they be but willing to be taught; that have the whole World for their School, and are instilling wholesome Notions and Apprehensions into Mens Minds, and implanting *the Truth which is after Godliness* in their Hearts: Men that in all Meekness, Tenderness, and Fatherly Affection reprove those that oppose themselves, that endeavour to bring them into their Wombs, that (if it be possible) they may beget the Life of GOD and of his Son *Christ* in their Souls: Men who cherish and foster the least gasping, panting Life that is in any Soul; who endeavour to free this Life from any Obstructions that dull and oppress it: And so in every Sense prove themselves to be the true *Fathers* of the Church,

Common

*Common Fathers*, (as before I expressed it) neither bound up in themselves, not addicted to any particular Sect, but minding the Good of all: Who think that they were not born for themselves, nor to be linked to this or that Party of Men; but are to be *perfect as their heavenly Father is perfect*, who doth Good to all, even to the Evil and Unthankful. A natural Affection there is in them, which makes them think that every Man's Child is their own; and if they could hatch any heavenly Life in them, they would willingly cover them under their Wings. Such a Person was *St. Paul*, who went through Fire and Water, had a Pilgrimage through this World upon nothing but Briers and Thorns, out of his great Love that he bare to Men: *The Care of all the Churches lay upon him; and no Man could be weak, but he was weak also; no Man was offended, but he burned*: And all this because he had the Bowels of a *Father*. Such another was *St. John*, who hath every where in his Mouth, *My little Children*. A good old Father he was who breathed forth nothing but *Love* to Man. And it need be no Offence, if I add there was a *Socrates in Athens*, who had so much of this Kind of Spirit in him, that he stiled himself, *a Servant of Love*, and professed that he knew nothing but how to love. He would often acknowledge himself to be an *Ignoramus* in all those Things whereinto their wise Men used to enquire, but he durst not deny himself to have Skill in that *ignota res*, in the *Art of Love*, wherein he was continually imployed; instructing their Youth, amending their Manners, and making them truly virtuous; which Thing the ungrateful Wretches of the City called *corrupting their Children*. And truly it is very often the Lot of these *Fathers*, which I am speaking of, who nourish up Youth in true Piety and Virtue, to be esteemed by many the Corrupters of the Fountain, *Pests* rather than *Fathers* of the Places

Places where they live. But they fare no worse than *Elijah* did, who was accounted *the Troubler of Israel*, tho' he was *the Chariot and Horsemen thereof*; a Man so useful, that they could not tell how to want him, though they knew not how to value him.

3. WE have here observable *the Usefulness of Elijah*; he was not only a *Father*, but the *Chariot and Horsemen of Israel*, the Security and Safeguard of the Place where he was. He calls him by this Name in an Allusion to the Chariot wherein he was fetched to Heaven, and would express, by this Form of Speech, the good Service he did for *Israel*. He was instead of an *Army* to them, like *David*, worth ten Thousand of the People. He alone was able to fight with all their Enemies, and by his Force to break all their Legions in Pieces. And indeed all good Men, especially Men of extraordinary Wisdom and Godliness are the Guard and Defence of the Towns where they reside, yea of the Country whereof they are Members. They are the tutelary Angels of a Nation, Men that can do more by their Prayers and Tears, their virtuous and holy Actions, than an Host of Men, wherein none is of less Valour than *Sampson*. How had it been with *Israel*, had it not been for *Moses*, the meekest Man on Earth, and yet terrible as an Army with Banners? And in what a Case had *Samaria* often been, if it had not been for this *Elisba* the Son of *Elijah*, who was encompassed about with Chariots and Horses of Fire to fight at his Command? What if I say of such Men in the *Platonists* Phrase, That they are *φυλακεις τῷ κόσμῳ*, the *Keepers of the World*, that preserve it from being made like to *Sodom* and *Gomorrah*? And if there had been but Ten of these holy Champions there, they had shielded their Heads from the Arrows of the Almighty, and kept the  
Showers

Showers of Fire and Brimstone from raining upon them. Good Men are the Life-guard of the World, next to God and good Angels, they are the Walls and Bulwarks of a Nation; for *by their Strength they have Power with God*, as it is said of *Jacobi*. And so the *Chaldee* Paraphrast reads these Words of my Text, *Thou wast better to Israel by thy Prayers than Chariot and Horsemen*. They are the Glory of the World, and without them it would be but a rude Rabble, a Beast with many Heads and no Brains, a meer Chaos and Confusion. And it is by reason of them that it doth not run into such Disorder as a Company of Children would do without their Father, or as a Multitude of mad Soldiers without their skilful Leader and Commander.

AND so I have briefly set before you what *Elijah* was, what those who are eminent for Godliness are, what every good Man ought in some Measure to be, and what you shall shortly hear our deceased *Father* was in an high Degree: Men of Worth and great Renown, (in a good Sense) *Men of Name*, Men that may be taken Notice of in the World, that shine by their Wisdom, Justice, and Goodness, that chear the World by their Love and fatherly Care of all, that heartily endeavour to do Good, and would not for a World see Men perish if they can help it; in a Word, Men that are as the Soul of the World, without whom it would be a stinking and unsufferable Place.

2. Now let us look a while upon *Elisha*, and see what he thought of such a Man. And

1. WE meet with *his great Affection* expressed in the very Form of the Words, *My Father, my Father*.



*Father.* Methinks I feel within myself with what pure, dear and ardent Love He spake these Words; what a glowing Fire there was in his Breast when he thought of his Spiritual Father. He burnt in Love to him, as if some Spark had fallen from *Elijah's* fiery Chariot into his Heart: He was all in a Desire, as if the Angels that fetcht his Father, had lent him a Waft of their Wings, whereby he strove to fly with him to Heaven. There is not a Child that can cry more after the Breasts that give it suck, and the Arms of her that carried it in her Womb, then he calls and cries after his Father, *O my Father, my Father! where shall I find my Father? what will become of me without my Father?* A tender Love there is to be in our Hearts to all Men of what Nature or Nation forever; no Man ought to be a *Lover of himself*, but a *Lover of Mankind*: Yet a more singular cleaving of Souls there should be to those that are good; but the most unspeakable and greatest Union to those by whom we have profited in Wisdom and Godliness, and whose Lips have dropped the Words of Life into our Minds. For, as *Solomon* hath it, *There is Gold, and a Multitude of Rubies; but the Lips of Knowledge are a precious Jewel.* We should stand affected to them as the *Galatians* to *St. Paul*, who would have pull'd out their very Eyes, and given them unto him. They ought to be to us dearer than our Eyes: by which Speech God expresses his extraordinary Love to his People *Israel*, saying that He kept them *as the Apple of his Eye*. And indeed it can scarce be otherwise but that there should be an unknown Love between such Persons, there being such a secret Fascination in frequent Converse and Familiarity, as entices a Man's Soul and Heart out of himself. Those Precepts which we imbibe from another's Mouth, naturally call forth a strong Affection to

VOL. XX. W him;

him; and he who inflames our Souls with Love to GOD, will certainly enkindle a subordinate Love in us to himself. The Words of Wisdom smite an ingenuous Soul as with a Dart (if I may use *Greg. Thaumaturgus's* Expression concerning *Origen's* Discourses) and cannot but wound it both with a Love to Wisdom and him that shoots those piercing Arrows into his Heart. They bind a tractable Soul, as it were in indissoluble Necessities, so that it cannot but love those Words and kiss the Mouth also from whence they flow unto it. A teachable Mind will hang about a wise Man's Neck, and thereby they come to cleave as fast together as the Soul of *Jonathan* did unto the Soul of *David*. So the aforesaid *Gregory* speaks of himself and *Origen*, *This David (meaning Origen) hath intangled and bound up my Soul in such necessary Fetters of Love, he hath so tied and knit me to him, that if I would be engaged, I cannot quit myself: No, tho' we depart out of this World, our Love cannot die; for I love him even as my own Soul; and so my Affection must remain for ever. The Words of the Wise (saith Solomon) are as Goats, and as Nails fastned by the Masters of the Assemblies, Eccles. xii. 11.* If a Master fix his Doctrine in his Scholars Mind, he nails himself likewise with the same Stroke *quasi trabali clavo*, by a Pin as strong as a Beam, to his Scholars Heart: *They mingle Souls as they do Notions, and mutually pass into each other.*

2. WE have here likewise the Sense which *Elisha* had of his great Loss. For these Words are Expressions of Sorrow and Lamentation, as appears by the Words following; *And he took Hold of his own Clothes, and rent them in Pieces:* and also from *Ch. xiii. 14.* where we find *Joash* weeping over this *Elisha*, and saying these very Words of my Text, *O my Father, my Father, the Chariot of Israel, and the*

XX. Horse-

*Harfemen thereof.* And methinks I see *Elifha* himself here bedewing his Cheeks with Tears, and hear these Words sighed out of his Heart, having lost his dear Father, one that took such special Care of him whilst he was in the World. Methinks I see his Heart rent as well as his Garments, and there I see *Elijah* graven in Letters as great as was his Love. How could he look on himself and not lament to think that he had lost his Head? How could he behold *Israel* unguarded, and not throw off his own Clothes as a Token of his Sorrow? The Just shall be had in everlasting Remembrance, they shall die desired; and those who can value them, will not let them pass away in Silence and with dry Eyes. No Tears are spent so well as for the Want of God and a good Friend, or a good Man, especially such a one as I before described. And indeed who can think of his gracious Lips, his profitable and delightful Converse, his cordial Love, without a Sigh and a Tear, without saying, *Ah my Father, Ah his Glory!* No Man will be sooner miss'd than such an one as he: Ten thousand others may steal out of the World, and no body scarce mind or enquire after them; but let *Elijah* go away, and you shall have fifty Men go three Days to seek him, that if it be possible they may enjoy his Company a while longer. We find that *Jesus* Himself wept for his Friend *Lazarus*, Joh. xi. 35. at which the *Jews* said, *Behold how He loved him.* Two Souls joined together in cordial Love cannot part without a Groan, especially a Son and his Father, a Scholar and his Master. The Child cannot hold from crying, when it wants the Breast that used to feed it; nor can a Soul thirsty of Knowledge but be pained, when the Fountain is stopt that used to quench it. There are not so many of these Men in the World but their Loss will be as soon

felt as the Want of a Buttress against a bowing Wall. He who knows one to have been a Light in the World and a Lamp unto him, will surely be sad, when he sees that Light go out and himself left in the Dark, without that *φῶς φῶς*, those chearful and beloved Beams which used to shine upon him, to illuminate and warm his Soul with a true Knowledge and Love of all real Goodness.

3. WE may further take Notice of the honourable Thoughts he had of Elijah, of the Reverence, and Respect which he gave unto him. For so we may look upon these Words as an Expression of the high Esteem he had of him, and Regard he bare to him, even after he was gone from this Earth, and could do no more Kindnesses for him. *Elisba*, who had been a Minister to him when he was below, and used to pour Water upon his Hands, could not but have very reverend Thoughts toward him now the Angels came to wait upon him, and in Flames of Fire to carry him up above. He could not but honour him as his Elder and Father, as his Leader and Commander, as the General of the Sons of the Prophets, as the very Host and Army of Israel. And indeed the Souls of those Men that are as full of God as the Name of *Elijah* is (which includes Two, if not Three, of the Divine Names in it) cannot but draw our Eyes toward them; but then they so dazzle us with their Lustre and Brightness, they strike us into such Amazement at their Perfections, that the Weakness of Man's Nature hath been apt to give no less than Divine Veneration to such Persons. It had been lawful, I know, to have worshipped *Elijah*, though he had been an Angel; but yet methinks I see *Elisba* bowing down with some Respect to the very *Mantle* which fell from his Master. And I could very well pass some Civility upon the

Gowa



Gown in which this Holy Man departed used to walk. There was so much of Divinity enshrined in this excellent Man's Soul, that it made every Thing about him to have a kind of Sacredness in it, and will make his Name to be always as a sweet Odour unto us.

AND so I am fallen unawares in my Meditations upon the *Application* of what hath been said to Him that is deceased.

SOME perhaps will be angry that I should go about to compare him with *Elijah*, the Man of GOD; but I have an Apology ready at Hand: They will give me Leave, I hope, to do the same that *Greg. Nyssen* doth, who in his Oration at the Funeral of his Brother *Basil*, compares him not only with *Elias*, but with *John* the Baptist, the Second *Elias*. Suffer me then to use some of his Words concerning him of whom we are now to speak. "None will require of human Nature to imitate *Elijah* in his Shutting and Opening of Heaven, in his Fasting so many Days, and his going up to GOD in a Fiery Chariot; but in other Things we will be bold to compare him with that great Man, in his zealous Faith, in his cordial Love to GOD, in his earnest Desire and Thirst after that which truly is, in an exact and exquisite Life, in a Conversation so studied that it was in all Things consonant with itself, in most unaffected Gravity, wonderful Simplicity, and a Countenance proportionable to the Vigour and Strength of his Soul, or, in his own Words, he had *βλέμμα τῷ τόπῳ τῆς ψυχῆς συντόμομα*, a Look that was not one Key below his Intent and eager and sprightly Mind. If you look upon his Care of those Things that

“ were hoped for, and Neglect of these Things that  
 “ are seen, on his equal Love to Poor and Rich;  
 “ in these, and such like Things, He imitated the  
 “ Wonders of *Elijah*.”

BUT that I may proceed in this Argument according to our former Method,

I. LET us first look upon him in *his Eminency, Dignity, and Worth*. A very glorious Star he was, and shone brighter in our Eyes, than any that he ever look'd upon, when he took his View of the heavenly Bodies; and now he shines as the Brightness of the Firmament, and as the Stars for ever and ever; being wise, and having turned many (I believe) unto Righteousness.

I SHALL speak nothing of his *earthly* Parentage, save only this, That herein he was like to *John* the Baptist, the last *Elias*, in that he was born, after his Parents had been long childless, and were grown aged. Some have observed, that such have proved very famous; for they seem to be sent on Purpose by God into the World to do Good, and to be scarce begotten by their Parents. Such are something like *Isaac*, who had a great Blessing in him, and seem to be intended by God for some great Service in the World.

BUT let us look only at his *heavenly* Descent, and see how he was allied to God Himself; for, as the Poet says of *Aeneas*,

—*Contingit sanguine Cælum.*

I may say of him, as *Nazianzen* says of his Sister, *His Country was Heaven, his Town or City was the Jerusalem which is above, his fellow Citizens were the Saints, his Nobility was the retaining of the di-*

vine Impressions and Stamps upon his Soul; and being like to GOD, the Arch-type and first Pattern of all Goodness: And indeed the preserving the heavenly Symbols that are in our Souls, and especially the purging them from the Corruption of Nature, he often spake of; and his Endeavour was, that the divine Image might be fairly reflected in him, and that it might shine brightly in the Face of others.

If I should speak much of the *Vastness* of his Learning, it would seem to say, that I knew all he was; which I am not so arrogant as to assume unto myself: This I will say, that he could do what he would. He had such a huge, wide Capacity of Soul, such a sharp and piercing Understanding, such a deep, reaching Mind, that he set himself about nothing, but he soon grasped it, and made himself a full Possessor of it; and if we consider his great Industry, and indefatigable Pains, his Herculean Labours Day and Night, from his first coming to the University, till the Time of his long Sickness, joined with his large Parts, and his frequent Meditation, Contemplation and Abstraction of his Mind from sensible Things, it must needs be concluded, that he was a Comprehensor of more than I can say or think of; and, if I could, it would be too tedious to give you an Account of all.

THERE is a Discourse which *Charidemus* (in *Chrysostome*) makes to his Friends a little before his Death: "That this World is God's House,  
 " wherein a sumptuous Feast is prepared, and all  
 " Men are his Guests; that there are two Wait-  
 " ers at the Table, which fill out the Wine to  
 " them that call for it; the one a Man, the other  
 " a Woman; the one call *Nēs*, or *Mind*, from  
 " whose Hand all wise Men drink; the other,

*Agatēia*

“*Ἀσπαρτία*, or *Intemperance*, who fills the Cups of  
 “the Lovers of this World.” In this House our  
 beloved Friend, deceased, staid between four and  
 five and thirty Years, and I am sure drank most  
 large Draughts from the Hand of the former; for  
 he was a *Man*, he was a *Mind*, he had nothing  
 of that *Woman* in him, and never in the least was  
 known to sip of her Cups. He was a most laborious  
 Searcher after *Wisdom*, and never gave his  
 Flesh the Leisure to please itself in those Entertainments;  
 and therefore we may be confident with  
 that *Charidemus*, that God hath taken him to be  
 his *Συμπότης καὶ ἱταῖος*, his *Friend and Companion*,  
 to drink of the Rivers of his Pleasure. In a Word,  
 he was, as *Eunapius* speaks of *Longinus*, a *Living  
 Library*, and a *Walking Study*. I never got so  
 much Good, among all my Books, by a whole  
 Day's plodding in a Study, as by an Hour's Discourse  
 I have got with him: For he was not a  
 Library lock'd up, nor a Book clasped, but stood  
 open, for any to converse with that had a Mind  
 to learn; yea, he was a Fountain running over,  
 labouring to do Good to those, who, perhaps,  
 had no Mind to receive it. None more free and  
 communicative than he was, to such as desired to  
 discourse with him, nor would he grudge to be  
 taken off from his Studies upon such an Occasion.  
 It may be truly said of him, that a Man might al-  
 ways come better from him; and his Mouth could  
 drop *Sentences*, as easily as an ordinary Man's  
 could speak *Sense*; and he was no less happy in  
*expressing* his Mind, than in *conceiving*; wherein  
 he seems to have excelled the famous Philosopher  
*Plotin*, of whom *Porphyry* tells us, that he was  
 something careless of his Words, but was wholly  
 taken up into his Mind. He, of whom we now  
 speak, had such a Plenty of Words, and those so  
 full, pregnant and significant, join'd with such an  
 active



active Fancy, as is very rarely to be found in the Company of such a deep Understanding.

I HAVE done with his *Learning*, when I have told you, that, as he look'd upon Honours, Riches, and the eagerly-pursued Things of this World, as Vanities, so did he look upon this, also, as a Piece, though a more excellent Piece, of Vanity (as he was wont to phrase it) if compared with the higher and more divine Accomplishments of the Soul: For he did not value himself by any of those Things which were of a perishing Nature, which should fail and cease, and vanish away; but only by those Things which were solid and substantial, of a divine and immortal Nature, which he might carry out of the World with him.

HE was of a very singular *Wisdom* and great *Prudence*; of admirable Skill and Readiness in the Managery of Affairs, which I make an Account, is an Imitation of that Providence of God that governs the World. His *Learning* was so concocted; that it lay not as an idle Notion in his Head, but made him fit for any Employment. He was very full and clear in all his Resolutions at any Debates; a most wise Counsellor in any Difficulties; dextrous in untying any Knot; of great Judgment in satisfying any Scruple in Matters of Religion. He was one that soon saw into the Depth of any Business that was before him, and look'd it quite through; that would presently turn it over and over in his Mind, and see it on all Sides; and he understood Things so well, at the first Sight, that he did not often need second Thoughts, but usually stood to the present Resolution and Determination of his Mind.

ADD

ADD to this, his known *Integrity, Uprightness and Faithfulness*; his strong and lively, his waking and truly-tender Conscience; which, joined with the former Things I spoke of, made him more than a Man.

— *οἷος τῆς βροτῆος φύσεως*, as Men now go. He was (as one of the Ancients speaks) an Exemplar of true Christian Philosophy and Virtue; and, as it were the spiritual Rule, Line and Square thereof. Of so poised and even a Life, that by his Wisdom and Conscience (were it not that every Man should know for himself) one might live almost at a Venture, walking blind-fold through the World, and not miscarry.

He had incorporated, shall I say, or *insoul'd* all Principles of *Justice and Righteousness*, and made them one with himself; so that I may say of him in *Antoninus's* Phrase, he was *δικαιοσύνην πεκαπύσθαι βάρως*, dipp'd into *Justice*, as it were, over Head and Ears. He had not a slight, superficial Tincture, but was dyed and coloured quite through with it: They who knew him, very well know the Truth of all this. And I am perswaded he did as heartily and cordially, as eagerly and earnestly do what appeared to be *Just and Right*, without any Self-Respect, or particular Reflections, as any Man living.

METHINKS I see how earnest he would be in a good Matter, which appeared to be reasonable and just, as though *Justice* herself had been in him, looking out at his Eyes, and speaking at his Mouth: It was a Virtue, indeed, that he had a great Affection to, and which he was very zealous to maintain.

BUT

BUT he was always very urgent upon us, that by the Grace of GOD, and the Help of the mighty Spirit of *Jesus Christ* working in us, we would endeavour to purge out the Corruption of our Natures, and to crucify the Flesh, with all the Affections and Lusts thereof; yea, to subdue, as much as it is possible, even those first Motions that are without our Consent, and to labour after *Purity of Heart*, that so we might see GOD: For his Endeavour was not only to be out of the Pollutions of the World, through Lust, but to come to the true Likeness of GOD and his Son; or, in the Apostle's Language, *to be Partaker of the Divine Nature*. And here, now, what Words shall I use?

WHAT shall I say of his *Love*? None, that knew him well, but might see in him, Love bubbling and springing up in his Soul, and flowing out to all; and that Love unfeigned, without Guile, Hypocrisy, or Dissimulation. I cannot tell you how his Soul was *universaliz'd*, how tenderly he embraced all GOD's Creatures in his Arms, more especially Men, and principally those in whom he beheld the Image of his heavenly Father. There one might have seen running, like to like, and he would ever have emptied his Soul into theirs.

HIS *Patience* was no less admirable than his *Love*, under a lingering and tedious Disease; wherein he never murmured nor complained, but rested quietly satisfied in the unbounded Goodness and Tendernefs of his Father, and the Commiserations of *Jesus Christ*, our merciful High Priest, *who can be touched with a Feeling of our Infirmities*. He still resolved with *Job*, *Though He kill me, yet will I trust in Him*. And he told me, in his Sickness, that he hoped he had learned that for which GOD sent it; and that he thought GOD kept him  
so

so long under such Pressures, that *Patience* might have its perfect Work. His Sickness, undoubtedly, was ~~quodammodo~~ *quodammodo* (as *Nazianzen* speaks) a learned Disease, and full of true Philosophy, which taught him more of real Christianity, and made his Soul of a more strong, able, athletick Habit and Temper: For, as *St. James* saith, if *Patience* have its perfect Work, then is a Soul perfect and entire, wanting nothing: And really in his Sickness, he shewed what Christianity is able to do; what Might, Power and Virtue there is in it, to bear up a Soul under the greatest Loads; and that he could, through *Christ* strengthening him, do all that which he so admirably discoursed of in his Life.

BUT his *Humility* was that which was most apparent and conspicuous: You might have beheld in him true Humility in a most eminent Degree; and the more eminent, considering how much there was within him, which would have puffed up another. From his first Admission into the University, he sought not great Things for himself, but was contented in the Condition wherein he was: He made not Haste to rise, as Youths are apt to do, but proceeded leisurely, by orderly Steps, not to what he could get, but to what he was fit to undertake. He staid God's Time of Advancement, with all Industry and Pains, following his Studies; as if he rather desired to deserve Honour, than to be honoured. He shook off all Idleness and Sloth, the Bane of Youth, and so had the Blessing of God upon his Endeavours, who gave him great Encouragement from divers Persons of Worth, and at last brought him unto this Place. Lowliness of Mind, made him a true Disciple of *Jesus Christ*, who took upon Him the Form of a Servant, and made Himself of no Reputation;



tation. And I dare say our dear Friend was as true, to the Good of Mankind, as any Person this Day lives. This was his Design in his Studies, and if it had pleased the LORD of Life to have prolonged his Days, it would have been more of his Work: For he was resolyed (as he once told me) to lay aside other Studies, and to travel in the Salvation of Mens Souls, after whose Good he most ardently thirsted.

SHALL I add *above*, or *unto all these*, his *Faith*, I say, his true, lively and working *Faith*, his simple, plain-hearted, naked *Faith* in *Christ*? It is likely that it did not busy itself about many fine Notions, Subtilties and Curiosities, or believing whole Volumes; but be sure it was that which was firmly fixed in the Mercy of GOD through *Christ*; that also which brought down *Christ* into his Soul; which drew down Heaven into his Heart; which sucked in Life and Strength continually from our Saviour; which made him hearty, serious and constant in all Christian Virtues. His *Faith* was not without a Soul; but what *Isidore* saith of *Faith* and *Works*, held true of him, *καὶ ἀπὸ τούτων αὐτὸν ψυχῶσαι*, *His Faith was animated, quickned, and actuated by these*. It made him *God-like*, and he lived by *Faith* in the Son of GOD; by it he came to be truly Partaker of the Righteousness of *Christ*, and had it wrought and formed in his very Soul. For this indeed was the End of his Life, the Design which he carried on, that he might become *like to GOD*. So that if one should have asked him that Question in *Antoninus*, *What is thy Art and Profession, thy Business and Employment?* He would not have answered, To be a great *Philosopher*, *Mathematician*, *Historian*, or *Hebrician*, (all which he was in great Eminency) to be a *Physician*, *Lawyer*, *General Linguist*; which Names, and many more, his general

Skill deserved: But he would have answered, as he doth there, My Art is to be Good; to be a true Divine is my Care and Business, or, in the Christian Phrase, *To be holy as God is holy, to be perfect as my heavenly Father is perfect.* All that remember the serious Behaviour and weighty Expressions he used in his Prayers, cannot but call to mind how much his Heart was set upon the Attainment of this true Goodness.

I HAVE transgressed too much my Bounds, now it is so late; yet I hope I should not weary you, if I should discourse upon his *Ingenuity*, his *Courtesy*, his *Gentleness and Sweetness*, with many other Things of the like Nature. And let me say thus much, that he was far from that Spirit of *devouring Zeal* that now too much rages. He would rather have been consumed in the Service of Men, than have called for Fire down from Heaven, to consume them. And therefore though *Elijah* excelled him in this, that he ascended up to Heaven in a fiery Chariot; yet herein I may say he was above the Spirit of *Elijah*, that he called for no Fire to descend from Heaven upon Men, but the Fire of Divine Love that might burn up all their Hatred, Roughness, and Cruelty to each other. But as for *Benignity* of Mind and Christian Kindness, every Body that knew him will remember that he ever had their Names in his Mouth, and they were no less in his Heart and Life; as knowing without these, Truth itself is in a Faction, and *Christ* is drawn into a Party. And this Graciousness of Spirit was the more remarkable in him, because he was of a Temper naturally hot and cholerick, as the greatest Minds most commonly are. He was wiser than to let any Anger rest in his Bosom; much less did he suffer it to burn and boil until it was turned into Gall and Bitterness.

If he was at any Time moved unto Anger, it was but a sudden flushing in his Face, and it did as soon vanish as arise; and it used to arise upon no such Occasions as I now speak of. No, whensoever he looked upon the fierce and consuming Fires that were in Mens Souls, it made him *sad*, not *angry*; and it was his constant Endeavour to inspire Mens Souls with more benign and kindly Hearts, that they might warm but not scorch their Brethren.

AND from this Spirit, together with the rest of Christian Graces that were in him, there did result a great Serenity, Quiet, and Tranquillity in his Soul, which dwelt so much above, that it was not shaken with any of those Tempests and Storms which use to unsettle more low and abject Minds. He lived in a continued sweet Enjoyment of God, and so was not disquieted with Scruples or Doubts of his Salvation. There was always discernable in him a chearful Sense of God's Goodness, which ceased not in the Time of Sicknes. But we most longed to see the Motions of his Soul, when he drew near the Centre of his Rest. He that had such a constant Feeling of God within him, we might conclude would have the most strong and powerful Sense when he came nearer to a close Conjunction with Him. But God was pleased to deny this to us, and by a lethargick Distemper which seized on his Spirits, he passed the six last Days of his Life in a kind of Sleep, and without taking much Notice of any Thing, he slept in the LORD.

AND now have we not reason to be so sad, as you see our Faces tell you that we are? But alas! half of that is not told you which your Eyes might have seen, had you been acquainted with him. I want Thoughts and Words to make a lively Portraiture  
X 2 of



of him : My young Experience hath not yet seen to the Height or the Depth of these Things which I have here given you a rude Draught of ; and so my Expressions must fall far below that excellent Degree of Beauty wherein they dwelt in him. Let it suffice therefore to say (that I may keep to the Word in the Text) That he was truly a *Father*, that he wanted Ages only to make him *Reverend* ; and that if he had lived many Generations ago, and left us the Children of his Mind to Posterity, he might by this Time have been numbred among the *Fathers* of the Church.

I HAVE almost prevented myself in the two latter Particulars, *His singular Care, and his great Usefulness* ; both which must needs be concluded from the former : *His Care*, I say, of others, as a *Tutor*, his *Usefulness* as a *Fellow* of this now mournful Society. Let me speak a Word or two of either.

2. ALL his Pupils began to know in his Sickness what it was to have and to want a loving Father, a faithful Tutor. He was one that instilled such excellent pious Notions into their Minds, and gave such Light in every Thing a Man could desire to know ; that I could have been content, though in this Gown, to have been his Pupil. His *Life* taught them continual Lessons of *Justice, Temperance, Prudence, Fortitude*, and masculine Virtue ; and above all he taught them *true Dependence upon God*, and Reference of themselves and all their Studies unto Him ; with *true Faith in, and Imitation of, our LORD and Saviour Jesus Christ* : For which End he often expounded to them out of the holy Scriptures. And for *human Learning*, the many good Scholars that came from under his Hand witness how dextrous he was at training up Youth in all good



good Literature. Those that come hither, are in a Manner without Father and Mother; but they could not be committed to a more loving Tutor, a more holy and faithful Guardian, that would bring them up in all true Learning and Piety. If any think he was too severe, let me tell them that they are such as find Fault with the Lion, because he looks not like an Ape, but with a stern, royal and kingly Countenance. He both looked and spake like a Man that had drunk into his Soul such solid, high, and generous Principles, as few Men are acquainted with, which made him very zealous not only for Righteousness, Integrity, and Holiness, but for a *Decorum* in all Things. He had a great Regard for all those Things which are mentioned by the Apostle, *Philip. iv. 8.* for *whatsoever Things were true, honest, (or rather comely and grave, seemly and venerable)* for all that was *just, pure, lovely, of good Report; if there was any Praise, or any Vertue,* he was most earnest and forward in its Behalf.

3. AND now what his *Usefulness* was, and the *Benefit* we received by him, all that bear any Share in the Government of this Society will be made to know by the Want of him. There is not one but will cry out with *Elisba, O the Chariot of this Place, and the Horsemen thereof*: Which Words seem to express what a *necessary* Man *Elias* was, which we may use concerning him that is now dead, our great Glory, the Pillar upon whose Shoulders the Weight of Business of late lay; O thou wast both my Safeguard and my Ornament! who wast a Society by thyself, a College in brief, what a Loss have we sustained by thy Departure? That must not be resolved by me, nor by any one single Person of us, but we must all lay our Heads together to tell our Loss. To which of us was not he dear? Who is there that was not engaged to him? Who can

think himself as wise as he was when we had him?

AND this our high and dear Esteem of him when he was with us, leads me to speak of that *Honour and Reverence* which we all expresse to his *Name*, that *Affection* which is in our Hearts to his *Memory*, the *Sense* that is in us of our great and unspeakable *Loss*; in Answer to those three foregoing Considerations about *Elisba*. But here I must be very brief. There are none that knew his *Worth*, but honour his very *Dust*. And, for my Part, I honour him so much, that I wish we might do as the Virgins of *Israel* did for *Jephthah's* Daughter, come once a Year hither and lament his Death; and so at once we might expresse all these Three, *our Respect, Affection, and Sense of our Loss*.

AND whensoever we commemorate his Love unto us, let it be with some *Encomium*: Let us mourn that we are deprived of such a Person; but let us rejoice and give Thanks to God that we ever had such an one who hath done us so much Good.

BUT let me tell you in Conclusion of all, that herein would be shewn *our greatest Love and Affection* to him, this would be *the greatest Honour* of him, if we would expresse his Life in ours, that others might say when they behold us, There walks at least a Shadow of *Mr. Smith*. And O that I might beg with *Elisba* a double Portion among those that I desire should share in the Gifts and Graces of this *Elijah*: This is the highest of my Ambition, that many might but possess the riches that lodged in this one. They disgrace their Master who have not Skill in that which they say he professed; but they who tread in his Steps, and excel in his Art, shine back again upon him from whom first they received their  
Light,

Light. Let me seriously therefore exhort every one of us to imitate this Master in *Israel*: Imitate him in his *Industry*, if not in his *Learning*; shake off all Laziness and Sloth; do not embody and enervate your Souls by Idleness and base Neglect; do not emasculate them and turn them into Flesh by Drowsiness or vain Pleasures. Imitate his *Temperance*, his *Patience*, his *Fortitude*, his *Candour and Ingenuity*, his *Holiness and Righteousness*, his *Faith and Love*, his *Charity and Humility*, his *Self-denial* and true *Self-resignation* to the Will of GOD: In a Word, all those Christian Virtues which lived in him, let them live in us for ever. Let us die to the World, as he did, before we die: Let us separate our Souls from our Bodies and all bodily Things, before the Time of our Departure and Separation come. Let us take an especial Heed lest, as most Men do, we suffer this lower and earthly World; lest we be drawn forcibly into its Embraces, and so held from rising aloft: But let us turn our Minds continually to Heaven, and earnestly desire *pati Deum*, to suffer GOD; to be mightily and strongly attracted by Him from all earthly and sensible Delights to an Admiration and Love of his everlasting Beauty and Goodness. Let us labour to be so well acquainted with Him, and all Things of the higher World, and so much disingaged in our Affections from this and all that is in it, that when we come to go out of this World, we may never look back and say, O what goodly Things do I leave! What a brave World am I snatched from! Would I might but live a little longer here! Let us get our Hearts so crucified to the World, that it may be an easy Thing to us to bid a Farewell to our Friends, (the dearest Things we have) our Lands, Houses, Goods, and whatsoever is valuable in our Eyes. Let us use the World as though we used it not: Let us *die daily*, as our dear Friend did; and so it was easy  
to

to him to die at last. *Die*, did I say? Shall I use that Word, or rather he is flown away, his Soul hath got loose, and now feels her Wings; or he hath changed his Habitation, he is gone into the other World, as *Abraham* went out of *Ur* into *Canaan*; he hath taken his Journey into another Country a little before his Body? He hath left his Body behind him a While to take a Sleep in the Dust, and when it awakes at the Resurrection, it shall follow also to the same Place. Then shall it be made a *spiritual Body*, then shall it have Wings given to it also, and be lovingly married again to the Soul, never more to suffer any Separation. And at that Time we shall all meet with our dear Father and Friend again, who now are crying out, *O my Father, my Father!* Then shall all Tears be wiped away from our Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: Then we shall not need such a Light as he was; for there is no Night there, and they need no Candle, neither Light of the Sun; for the LORD GOD giveth them Light, and they shall reign for ever and ever. *Amen.*

6 JY 64





MEMORIALS

OF

GODLINESS

AND

CHRISTIANITY.

\*\*\*\*\*

By HERBERT PALMER, B. D. Master of  
*Queen's College, CAMBRIDGE.*

\*\*\*\*\*



TO

# MEMORIALS

OF THE

## GODLINESS READER

OF THE



OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE



TO THE  
**R E A D E R.**

Christian Reader,

**T**HIS ensuing Meditation upon Making Religion ones Business, having first affected my own Heart, and afterwards some Friends to whom it hath been communicated; I have been made to believe, that by GOD's Blessing it may be some Advancement to the Business of Religion, now in this Season when Religion hath Retainers enough, but not Servants enough. I have no Doubt but sundry Passages in them will meet with some Scoffs and Cavils, as being over-nice and precise, and I shall meet with some Reproaches, as not answering my own strict Rules. But in Hopes there will yet be found those that will both be glad to see such a Piece of a Pattern for their Hearts and Lives, and also strive to make it their own in Affection and Practice; I have resolved to adventure the one and the other:

And

To the READER.

*And trust also that by GOD's Grace it will help to make me the more watchful over my own self and my Behaviour, that I may not only not shame myself and my publick Professions, but also may set a real Copy in some Proportion suitable to this verbal one, for thy double Benefit. Herein if thou wilt help me still with thy Prayers (as I am confident thou wilt, if thou reap any Benefit by it) I again tell thee, thou may'st be the better for it thyself, while I am thereby, thro' GOD's Mercy to us both, helped to do thee yet some further spiritual Service, which while I live, I must now alway profess myself ambitious of, as being ever*

6 JY 64

Thine and the Church's Servant

in Christ altogether,

*Herbert Palmer.*



MEMO.





# MEMORIALS

O F

## Godliness and Christianity.



### *Of making Religion ones Business.*

**M**Y true Friend, It hath been an usual Saying with me, (would GOD I could ever have the Feeling of it in myself) *that the Character of a godly Man, is to make Religion his Business.*

I WILL now a little descant upon it, so as to set down what I should and would do in this Kind. I shall set a Copy, at least to teach myself, and provide a Remembrancer to quicken my frequent Dullnesses.

1. I DESIRE to have my *Affections moulded by Religion*, and towards it, my *Thoughts*, and *Words*, and *Deeds*, to be all *Exercises of Religion*, and my very *Cessation from Works commanded by Religion*, and *limited and circumstantiated by Religion*: My *Eating*, *Drinking*, *Sleeping*, *Journeying*, *Visiting*, *Entertaining of Friends*, to be all *directed by Religion*: And that above all, I may be *serious and busy in the Acts of Religion*, about the *Word*, *Prayer*, *Praises*, *Singing*, *Sacraments*, not only that the *Duties in each Kind* be performed, but *religiously* performed, with *Life and Vigour*, with *Faith*, *Humility* and *Charity*.

2. To these Ends, I desire my Heart may be possessed with these two fundamental Principles:

1. THAT *Religion is the End of my Creation*, and of all the *Benefits*, not only *spiritual*, but *temporal*, which *God bestows upon me*.

2. THAT *Religion is my Felicity*, even for the present; tho' derived from that eternal Felicity, which is now laid up for me, and to be hereafter possessed by me in Heaven: So glorious is that Felicity, that from the first Moment of our Interest in it, it casts a gladsome Brightness upon the Soul, even many Years sometimes before the Enjoyment of the Fulness of it: Like the Sun shedding forth his fore-running Beams to enlighten all our Part of the World, many Minutes before his full Light offers itself to our Eye.

3. WHEN I speak thus of *Religion to be Felicity*, I mean it of *God and Christ*, the *Object of Religion*: Without whom *Religion* is but an empty Name, a pernicious Error. But as *Religion is to know God*, and *Him whom He hath sent*, *Jesus Christ*, it is e-

ternal

ternal Life, begun now here below: But never to end in any Time or Place.

4. I WISH these Thoughts may meet me first in the Morning, as worldly-minded Mens Business do them: That I may count all Things but Interruptions 'till my Mind be settled in its Course for that Day, and that my Mind be so settled and habituated in these Purposes, that it may be readily in Order ordinarily, and only need Time for solemn Performance of religious Duties, and for extraordinary Projects.

5. SPECIALLY I wish, as I am bound by Millions of eternal Obligations, that I may love the LORD my GOD, Christ Jesus my Redeemer, with all my Mind, with all my Heart, with all my Soul, with all my Strength, to the utmost Extent of all these Phrases: And that to make my Mind more apprehensive of them, I may not prophane any of them, by using to say in slight Matters, (*I love such a Thing with all my Heart*, or *I will do such a Thing with all my Heart*) it may seem a Nicety to check such a Phrase: But I read this Morning, Prov. vii. 2. *Keep my Commandments and live, and my Law as the Apple of thine Eye.* (Which Sentence, by GOD's Blessing, hath occasioned this whole Meditation.) The Apple of the Eye is the tenderest Thing in the World of natural Things, the Law of GOD no less (infinitely more) in Spirituals. As I therefore like not the Word (*Infinite*) but when we speak of GOD; so those fore-named Phrases seem to be GOD's Peculiar: And that one main Cause, why common Men so readily say, *They love GOD with all their Heart*, (I mean, why they so easily deceive themselves in so saying) is, because they have adulterated the Phrase [*with all my Heart*] and prostituted it to every base Trifle.

Say if it be not so. And then as St. *James* blames for not saying [*If the LORD will, &c.*] tho' every one will grant such Words necessary, and pretend to suppose them; so is it not blame-worthy to say in petty Matters, what should make a sacred Sound in our Ears, and to our Spirits?

6. I WISH *I could lose myself in a holy Trance of Meditation, every Time I think of GOD and Christ, as the Author, Fountain, Life, Substance of all my Happiness; all-sufficient, only-sufficient for my Soul, and all Comfort and Good. Nothing wanting in GOD and Christ to Eternity. No Need of any Creature: No Accession by any Creature: No one Creature, not all of them comparable to Him, or any Thing without Him. Time lost, Happiness lost, while I converse with any Creature, further than according to his Ordinance; as his Instruments and Servants.*

7. I WISH *I could forget all Respects to myself, carnal, natural, while I have any Service to perform to GOD, [as I have every Moment, though I cannot ever think so] that I might shew I love GOD with Strength, My GOD with all my Strength, and never be weary: Of his immediate Services specially: Or if naturally, yet not spiritually. Lusts are vigorous, when the Body languishes. Oh why is not Grace more strong?*

8. I WISH my Heart may never recoil upon me, with saying, *Thou mightest now or such a Time, have done thy GOD, thy Saviour, more Service than thou didst; even when thou didst somewhat, thy Body and Spirits would have held out longer, and endured a greater Stress of Zeal. And much less, Thou didst wholly lose such an Opportunity of doing or receiving Good, (tho' scarce can any one do Good, who receives*



receives not some present Payment, at least in Soul, the Enlargement of Grace and holy Affections) and least of all, *Thou didst wholly employ thy Strength to Sin, or, thou hast weakened thy Strength by Intemperance or any other foolish or sinful Practice.*

9. I WISH that every Day among my first Thoughts, one may be, *What special Business have I within Doors?* Within my Soul, *what Sin to mortify?* Whether lately raging, and even but last Day or Night prevailing over me? Or which I have had (at least some late) Victories over? That I may allot Time to pursue it, and by no Means forget it in my Prayer, and arm myself against the Encounter, if there be any Possibility of my being assaulted that Day. *And what Grace to strengthen?* wherein I have been exceeding feeble of late? or even begun to obtain some Vigour? which may easily be lost, and will be, if not with all Care and Means, and Prayers, fomented and cherished; that so I may prepare for it. *These are a Christian's main Business within himself always.*

10. WITHALL, *I wish to die daily.* I mean not, that I daily wish for Death; but that I may foresee it more than possible, and may prepare for it, resolvedly, contentedly: That I may look at it, as at a Means of Happiness, and take such Order as it may not cut me off from any main necessary Employment: But each Hour and Minute to dispatch the Substantials of my Business, and refer Circumstances and Events to the all-wise, powerful, and gracious Providence of the great Ruler and King of the whole World, and of every Creature.

11. I WISH to improve every Relation I stand in towards any of Mankind, to the Advancement of Religion: That Glory may redound to Christ, by my  
Y 3
being

being a Child to one, a Brother to another, a Neighbour to a third, a Kinsman, a Friend, an Acquaintance to any one: That as well for the *Credit of Religion* (which commands to give to all their due Honour, and to love them as myself) as for the *Propagation of Religion*: I may be ambitious to approve myself the best Child, or Subject, or Friend, &c. in the World: And careful also, to insinuate myself, as much as may be, into the Favour of every one I converse with in the World, of Superiors, by *Submission and Diligence*: of Equals, by *Courtesy and Freedom*: of Inferiors, by *Affability* mixt with *Gravity*, and *Gentleness*, with necessary *Strictness*. And that I may not fail to entitle GOD to whatever Ground I gain upon the Affections of any, that is, to engage them thereby the more forwardly in his Service, in their own Persons, and towards all others, and that I myself also may reap some spiritual Benefit by them, that so I may bless GOD for them, and they Him for me, and others for them and me together.

12. PARTICULARLY, I wish, that toward Inferiors I may never put less, but rather more Weight upon GOD's Commandments than mine own, and upon religious than civil Observances: and that because the Best are not Angels, I may bear with more Patience, Failings in meer worldly, than spiritual Matters.

13. I WISH never to be one of those that feel themselves without Fear; but that whenever I eat or drink, I may do all to the Glory of my GOD, that is, Seasonably, Sparingly, and with Choice; for Health and Strength: not Gluttony, Drunkenness, or Riotous Curiosity. That I may daily remember [my Business not to be, to live to eat, but eat to live, that I may follow my Business, that is, Christ.

*Christianity*: that I may not forget, how slippery a Place the Throat is, and how easily that glides down, which after works *Disease*: that because the Craving of the sensual Appetite, seeming but *reasonable*, being but for one's self, is oft the *betraying of Reason* itself, besides the quelling of *Grace*: both Grace and Reason may combine together in the Practice of *this difficultest Piece of Self-Denial*: And that I may ever consider, not only what a Shame, what an Unthankfulness it is in the least Degree to *disable myself* for the Service of Him, who allows me liberally so much as can be fit for me, how much soever that be: but also *what Pity* to waste good Creatures to *so vile a Purpose*, as to weaken my Body, or over charge my Spirits, with what was meant to strengthen and quicken them. That from the Observation of the *Untowardness of my Mind*, when it is the best Temper, I may tremble at the Thoughts of the *least Intemperance*, which if it *fetter* not my Body, so as it cannot do its Duty, will at least *hamper* my Wits, and many Times take away from me the *Will* to go about it aright. That therefore I may count all Inordination or Immoderation in Meat or Drink, *Poison* at least to my Soul, and in a Degree also to my Body, as is confest by all, Some Meats and Drinks to be in themselves, to some, and others, if taken to such a Quantity.

14. *I wish to be watchful over my self always, that I may be thus sober; and sober, that I may be watchful, and watchful, that I may withstand Enemies, and have Time and Spirits to do all the Works my Heavenly Master sets me about.*

15. *I wish to redeem all Time I can from Sleep, and so to order my Sleep, as I may redeem most Time. To redeem all Time I can from Sports, and*  
to

so to order my Employments, as that the Variety of them may be Recreation enough, without using any Sports at all.

16. *I wish to redeem all Time from vain Thoughts and unprofitable Musings*: upon my Bed, Night or Morning, in my Walking or Riding upon the Way, in my Attendances where neither my Eye nor my Tongue can be profitably set on Work; and to take those Advantages greedily to advance the Busineses of God and my Soul. *My Thoughts are her eldest and noblest Offspring*; and so too worthy to be cast away upon base Objects.

17. *I wish to redeem all Time from idle Words and frivolous Discourses*; to avoid what I can the Hearing of such Pratings; to shun all Light, and frothy Books. My Tongue is my Glory, and my best Instrument to advance the Glory of God and Religion towards others; It were pity to prophane it with such Words, as to be upon my contrary Score at the Day of Accounts: and so much I have to learn of God and of Religion, as without slighting them, I can find no Leisure to give Heed to Trifles, besides the Danger of Poison to be conveyed in these. If I were confined to the Society of Pagans, I might from thence expect some profitable Discourse, and even towards them I were bound to offer, at least sometimes, Mention of God: How much more among such as call themselves Christians! Specially, who profess Christianity to be their Business as well as mine.

18. *I desire to redeem all Time I can from Curiosity in Dressing my Body*, as that which besides the Vanity and Unprofitableness, endangers the leaving off (the best Cloathing) Humility, and so doubly sets my Business back.

19. *I wish*



19. *I wish to redeem what Time I can, even from worldly Businesses, whatever they are; so as at least I may never want Room to exercise myself unto Godliness; to perform my daily solemn Services to God, both personal and domestick, and for extraordinary Projects to the Honour of God.*

20. *I desire to take no Journey, or make no Visit which falls not into the Road of Religion. Courtesy [which to allow, and in a Sort, even command, is Religious Honour,] will carry me a little Way, sometimes: But especially, Purposes, accompanied with Hopes, of making all my Correspondences pay Tribute to Religion, whilst in the mean Time, I am careful to lose no Opportunity of Trafficking for Religion's Gain, and resolute to stay no longer Time any where, than while I may do myself or others, more Good there, than in another Place.*

21. *I wish specially to make all my Meddling in worldly Businesses serviceable to Religion: Whilst I employ whatever Talent I have received, and do receive, to strengthen, encourage, and secure my Self, Family, Friends, Neighbours, and all Fellow-Christians, in the Ways of Godliness: and to exercise and demonstrate Faith, Humility, Patience, Contentedness, Liberality, Justice, Heavenly-mindedness in the Midst of worldly Employments, and thereby to draw even Strangers to approve of that Religion which teaches and effectually persuades to much Good.*

22. PARTICULARLY, *I wish that I may never grasp so much of the World as to distract my Head with Cares, or engage my Heart in Sins, and that in the Rust that cleaves to my Fingers in telling of Money (though each Piece seem clean enough)*  
I may

I may see the Emblem of the Defilement, gotten insensibly by the Use even of lawful Things, that therefore I may constantly afterwards wash my Heart by Prayers and Meditations.

23. *I wish to account nothing a Cross to me, but what crosses Religion in respect, either to my own Soul or others; to reckon by that Rule, my Losses and Gains, my Thrivings and Goings back: And for this Reason, to esteem Scandal the worst of Evils; and to give, or do, or suffer any Thing to prevent or take them away: And next to these the Want of God's Ordinances.*

24. *I wish to have my Heart and Conversation always in Heaven, as counting my Treasure to be laid up there; and though I must trade with worldly Commodities, yet to reckon Grace my chief Stock: And that as fore-seeing Losses, I may trade much in the Assurance-Office, and study daily the Art of Christian Alchemy, which can extract Advantage out of Losses, Gold out of every Thing, even Dung itself; that is, Grace not only out of every gracious Act of GOD's Providence within Sight or Hearing; but even out of Afflictions and very Sins.*

25. PARTICULARLY, *I wish to improve the Time of Sicknes, which disables from most worldly Businesses, to set forward greatly the Business of God and my Soul: And wholly to bestow that Leisure upon them, further than the Necessity of my Body calls me, to attend it: And that because I am debarred from publick Means of Thriving, I may beg of every Visitant, to help me with somewhat; which yet will not impoverish, but help to enrich them also, by mutual Trading in Spiritual Matters: And to count this Covetousness only law-*  
ful,

ful, never to think I have enough of Grace, but the less Time I have to live, the more greedy to be to heap up of these Riches.

26. *I desire to count the Sabbath the LORD's Day, mine; made for me, for mine Advantage, the Market-day for my Soul, a spiritual Harvest Day, wherein I may all Day long make Provision, and lay up in Store for afterwards, and to bless God continually for it, as without which my Soul might be in Danger to starve, either through want of publick Provisions, or Leisure to provide for myself what might be had: And therefore by no Means to verslip the Opportunity, even for my own Sake, besides the Commandment: And to take the utmost Minute that I can, my spiritual Liberty to serve God, and get Grace, not allowing any Thing by my Good-will to interrupt me therein.*

27. *I desire to account the Sacrament of the LORD's Supper a singular Fair, wherein the Bread that came down from Heaven, the Water of Life, spiritual Wine and Milk, and whatsoever else is nourishing and comfortable to the Soul, is freely offered, and to be had without Money, and without Price: That therefore I may be sure not to miss, when I may go to it: And yet, because all that come thither make not so happy a Bargain, but rather purchase to themselves Wrath and Judgment, I may be careful to prepare myself so by Examination, that my Soul be not sent away fasting, or which is worse, poisoned, while my Body is entertained.*

28. *I desire to account all other Ordinances of GOD, (in their Degree and Manner likewise) the Means of my Soul's enriching, nourishing Physick: So that if I should slight or trifle away these blessed Opportunities, I could not but die a Beggar, die and starve,*

starve, die a miserable diseased Leper, die and perish eternally. That therefore I may not be so much a Fool, as to have these put as Prices into my Hand to get Wisdom withal, and I *to have no Heart* to them; or that pretending no other Errand to the Place where they are, nor other Business at that Time, but to receive them, I should be so wickedly mad as to sleep away the Offers of Grace then tendered unto me, or suffer my Mind to be diverted to any other Thing, or to look that GOD should hear me where I scarce hear myself in my Prayers, or refuse to hear him in his Word.

29. *I desire to account those my best Friends that most help me in my Business of Christianity:* And to esteem a watchful Consideration and faithful Admonitions, the best Expressions of Friendship, and best Helps to my feeble and frail Mind.

30. *I desire if ever I marry, to account that one of the greatest Businesses even of Religion,* that I can undertake any Time in my whole Life; which if I speed well in, will incomparably *advance my spiritual Projects and Advantages*; and contrarily disappoint and overthrow them if I make an ill Match: That therefore being *sensible of my own natural, sinful Inclination*, which may betray me as soon as any other, into some one (at least) of those many untoward Courses, which Persons of all Qualities and Conditions usually take on this Occasion; as also *apprehensive of GOD's punishing no Sin more frequently or sharply in this World*; I may from the first Moment of my entertaining any such Thoughts make my most ardent Prayers keep Pace with them, first to implore to be directed in a perfect Way, and then to be blessed with a true Helper every Way meet for me.



31. PARTICULARLY, *I desire that the Phrases of Marrying in the LORD, and not being unequally yoked, (not corrupted by the World's false Glosses, but truly interpreted by a serious Conscience) may ever have an absolute negative Voice in all Propositions; that is, that I may never marry with any whom I have Reason to judge not to be truly religious: whilst yet I conclude, That Religion alone is not sufficient to make any Match. That I may never dare to cross the Rules of Nature in too much Disparity of Age, or in robbing Parents of their Right, at least of Approbation and Consent; Nor those of Civility, by aspiring too eminently above my Degree, or debasing myself too much below it; withal counting it a necessary Qualification in one, whom I may match myself unto, To have no predominant Humour which I cannot bear, but to be able to bear any Infirmary of mine, and to be (at least) some Help to my Spirit in those Things wherein I specially need Help.*

32. *I desire (for my Security in all these Resolutions) that I may never be in Haste, but make a leasurable and sufficient Enquiry by myself and Friends, answerable to the Necessity which the World's Deceitfulness enforces in a Business of such lasting Importance; but specially that I may never be in love (with the Estate or Comeliness of Person) which would hinder any full Enquiry, and stop my Ears to any (though never so true an) Information, and blind my Eyes from a right Discerning, Whether there be indeed that which in others I was wont to make the Character of Piety: And even in a visible Observation of Defects, make me wickedly run to God's Decree for my Excuse, and say Marriages are made in Heaven, or presumptuously promise myself that I shall make them better, when once married, and head-long run on, notwithstanding all the con-*

trary *Advice of Friends*, or even the *Commands of Parents*, and be in Danger to have my *Heart broke with Discontent*, if the *Providence of God* shall any Way break the Match; which last Consideration forbids also too much Engagement of Affection upon the most worthy and fit Person in the World, while there remains any Possibility of dissolving the Treaty.

33. *I desire to enforce the Undervaluing of Wealth or Beauty*, upon my Spirit, from the Scarcity of these who have all the other more necessary Qualifications: And that remembring among all the Ends of Marriage mentioned in Scripture, none of them to be to make one rich; I may never consent to sell my Liberty, my Comfort, myself, for so long a Term as during Life, to make never so great a Purchase of worldly Estate: As also, though I must never match myself to any, till I can love their Person, I may yet count it a Sin to refuse one otherwise every Way fit for me, upon the meer Exception, that I cannot love, when there is no remarkable Deformity to breed a Loathing; and to reckon it a Duty to pray earnestly to God to rectify such Untowardness of my Mind, as makes me, without just Cause, reject a gracious Offer of his Providence towards me: And that to prevent the Mischief of an unexpected continual Jar all our Lives long, I may be willing to be enquired into myself, as well as to enquire after others, and may not disguise, for a Fit, that which will afterwards come certainly to be known; expecting that Love cannot be firm, whose Foundation is laid upon a Lie: But that I may, by myself or Friends, fully and freely, before Engagement be past, express what I expect, both for Piety, and all other Matters, of Habitation, Manner of Living, Order of Family, and the like: And what may be expected from me in each respect; not fearing that this Faithfulness

fulness to myself and them should make a Breach; but resolving that if this would *break the Match* being unconcluded, there would be no less Danger that it would *break the Peace* afterward, when the Unfaithfulness shou'd be discovered: And that that Breaking of the Match were so much to be preferred before this Breach of Peace, by how much a Cross is to be preferred before a Sin, and I cannot be a Christian if I believe not that GOD *can provide better for me, and will, if I yield up my Will and all my Affections wholly to Him.*

34. *I desire to let no Day pass without once (at least) solemn Casting up my Accounts, how my Soul hath sped that Day, and my Business gone forward or backward; and to allot special Times for a more full Reckoning of many Days, and summing up my whole Stock of Grace: So shall I be sure never to become a Bankrupt, but compound for my Debts in Time, before I be sued, pursued to Extremity.*

LASTLY, *I desire to account my Sureties Satisfaction my best Riches: And to treasure up charily in my Heart my Acquittances sealed with his Blood: And to fetch from his Store all needful Grace from Time to Time, his All-sufficiency alone on all Occasions must furnish me with Wisdom, Righteousness, Sanctification, Redemption, He is and must be All in All to me. To Him, with the Father, and the Holy Ghost be all Glory, and Love, and Faith, and Obedience rendred for ever. Amen.*









A N

## APPENDIX



## Calling of a MINISTER.

**I** Desire specially to improve my Calling of a Minister to the Advancement of Religion, both in my own and others Hearts. Whatever Calling I had, I were bound so to direct it: But this was erected to that Purpose immediately, and no other [*to found Men in Religion, and build them up in it.*] As therefore I must first Account, that of me is required a greater Forwardness in Religion, and higher Degree of Heavenly-mindedness, and being to the Glory of Christ, than of ordinary Christians; because while their Calling oft distracts and disturbs them from thinking of God and Christ, mine leads me directly to it; and those Notions which they thro' Ignorance or Difuse are Strangers to, I am happily necessitated to make familiar to me: So though I may yet have Imperfection, I pretend Religion in vain, if I allow myself in Carelessness or Unprofitableness in that Profession of mine,

the very Exercise whereof is among the *main Businesses of Religion*, and which therefore in the *Preparations* for it, and *Exercise* of it *challenges all my Strength of Affections and Spirits*. If God should have given me my Choice of all the Employments the World knows, I could not wish any other, to do at once most Good to my Soul; and express what Good I get, to do others Souls Good also, and most shew my Love to *Christ* and *Christians*, in Thankfulness for all that Good I have and look for, both to my Soul and Body.

2. *I desire therefore to esteem it among the highest Favours, among the greatest Honours, so to be set on Work, specially with Success: And to make it appear that I do so esteem it, by putting forth all my Abilities, that there may be no Want in me, if Success follow not towards others. All the Time my Saviour lived in his first Life upon Earth, after his Baptism (till He was to prepare Himself for the Sacrifice of his Death) He undertook no other Calling than this, and after his Resurrection again practised it, so long as He conversed with Men here below. O let my Heart therefore be so possess'd with his Spirit; that though my Body must needs have its natural Supplies in due Season, yet I may ever (as He did) count it my Meat and Drink to fulfil and finish this Work; and my Recreation to go about doing Good. And therefore though his Sabbath, the Lord's Day, be according to Nature the Day of my greatest Toil; yet because that Day I most advance the Business of his Kingdom, and my own Soul together, I may, with more Affection than others can, call the Sabbath a Delight, and triumph in it, not only as a Day of Liberty, but of Victory.*

3. *I de-*

3. *I desire to extend the Labours of my Function, beyond the Expectation of those to whom they are to be directed: I mean, not for Length, but Frequency; to be instant in Season, and out of Season. And to rejoice, therefore, and only therefore, in the Multitude of Hearers, because among many, there is more Hope of doing Good, whilst yet I never suffer myself to be discouraged by their Paucity, since GOD's Grace is not tied to expect the Help of a Crowd; and one Soul gained or confirmed, is worth an Age of Pains.*

4. *I desire in all the publick Exercises of my Ministry, to suit my Matter, Method, Phrase, and all other Circumstances, so as I may be best understood and remembred, and may best convince and persuade every Man's Conscience, and not to own one Tittle or Syllable that might hinder this in any. Remembering herein my Business to be, not to Traffick for my own Credit, but to deliver the Messages of Him, who is no Respector of Persons, but esteems the meanest Soul worth shedding his Blood for, as well as the greatest.*

5. *I desire, therefore, no more to neglect the Instruction of the poorest Child, or the visiting of the most contemptible Creature within my Charge, than of the richest and noblest; rather those of the eminenter Sort may better spare me; because they may for themselves and theirs, have more Means and Comforts than others can.*

6. **SPECIALLY,** *I desire not to omit the Advantage of any-one's being sick; because, 1. Then they may have more Leisure to ponder on any good Counsel, than the World, at other Times, will give them Leave. 2. Then, also, perhaps they may be*

be straight going out of the World, and I may never again have any more Opportunity of offering them Good; and then, too (probably) they may be more sensible of the Reality of those Things which concern another World, when they see no Thing in this World will do them good, or keep them here; and when I come to any, never to omit the Mention of Death, which *will neither stay our Leisure, nor be hastened by talking of it*; and herein to regard the Good of a Soul, rather than the pleasing of any one's Fancy.

7. *I desire in all Things, Men should rather be pleased with what I must do, than for me to do any Thing merely to please Men*, unless in Things otherwise indifferent; and in them, indeed, to be willing to please all Men in all Things; taking Counsel, in Things of that Sort, of Mens Infirmities; but in Substantials, only of God's Word; except that even such Mens Weakness or Waywardness, may sometimes so vary the Case, as that one while they may necessitate a present Enforcement of a Doctrine, and another Time the Forbearance for that Season: And because the Determination of this, is oftentimes a Business of Importance, I may bend all Strength of my Prayers and Wits about it; and the where I can, call also for the Help of other Men, more experienced in the divine Mystery of gaining and feeding Souls, being ready also, to lend my best Help to others as well, as being all Fellow-workmen in the same spiritual Husbandry and Building, though our Lots lie in several Quarters.

8. *I desire ever to have a special Care of laying the Foundation aright*; first, by constant Catechizing of all, from Children, to the Eldest that will admit it; misdoubting still, the Ignorance of the  
common



common Sort, when I come to visit them: And however, they only call for Comfort, yet to be most large in urging those Things, which they appear to be most defective in, as in the Knowledge of Sin, and the Nature of Repentance, and even of Faith itself.

9. *I desire, by all just Means possible, to prevent all Quarrels between me and any other; and so all Prejudices, as that which would much hinder my Work; and to be willing to redeem their good Opinion with any Thing which is my own, and that I can well spare.*

10. *I desire to reserve my Heat, my Anger, to encounter Sin; and yet so to temper it with the Meekness of Wisdom, as it may appear I mean no Hurt, but altogether good to the Sinner, and not to be wearied, either out of my Zeal or Meekness, either with the Stupidity or Fierceness of any.*

11. *I desire to acquaint myself so with the Tempers and Spirits of every one, as I may speak most directly to their Consciences, without any decyphering of their Persons; yet not to forbear the publick Reproof of any Sin, because the Impudence of any Person, hath made their Guilt notorious.*

12. *I desire to account the Commandment of not suffering Sin to lie upon my Neighbour, to lie principally upon me; and therefore, if public Reproof of all, in the Presence of the Offender, will not affect him, to reckon a wise and particular Reproof in private, to be a Debt of Love I owe him, and to defer the Payment of it no longer, than till the Providence of GOD (by some special Act of giving or taking away somewhat of Worth and Esteem) hath made*

made him fit to receive it; but specially not to let slip the *Season of Sickneſs or Remorſe for Sin* upon any other Ground, becauſe then he hath both more Need of it, and it is like to do him moſt good.

13. *I deſire in all Places, Companies, and Intercourſes, to remember my Calling, and not only to take Heed that my Example (or any ones that depended upon me) pull not down at any time, what my Work is to build, or build what I am to pull down; but alſo to know myſelf authorized, wherever I come, to profeſs myſelf a Projector, an Architect for my heavenly Maſter; and therefore not only to be ready to undertake the Edification of any Soul that calls for my Help, but likewise where I ſhall neither take any other Man's Work out of his Hand; nor hinder that which is more properly mine own Work; to be forward, and offer myſelf upon the leaſt Probability of doing Good.*

14. *I deſire to renew my Commiſſion from my great LORD and Maſter, every Time I go about any of his Work, by ſupplicating his Grace to go forth with me to the End, and to look with Contentedneſs and Patience of Faith for my Reward from him alone; even the more, rather than the leſs, when being not guilty in myſelf of any willing Fault to diſappoint it, I ſee not the Work proſper in my Hands, becauſe he proportions his Reward according to our Work; which is Endeavour, not Succeſs, which is his Work; and we have wrought moſt hard, toiled moſt many Times, when we have leaſt Succeſs, the Want of it greatly encreasing our Toil; beſides that, for the moſt Part, it is not merely negative, but poſitive, through the Oppoſition of thoſe we would do Good to, but cannot; and this*

to endure, is Persecution ; to which is promised a great Recompence of Reward : But all, only, from his Grace alone, who first *works in us mightily*, to make us do and suffer all Things for him, and then *rewards us mercifully and bountifully*, through *Jesus Christ*. To whom, therefore, be all Service, and Thanksgiving, and Glory for ever. *Amen.*

***The End of the Twentieth VOLUME.***



The following is a list of the names of the persons who have been  
 named in the report of the Committee on the subject of the  
 great improvement of the world: But all of them, from  
 the Great Lord, who put in his name, to the  
 make us do and better all things for him, and  
 then reward us with his heavenly life, though  
 we have done. To whom, therefore, be all praise,  
 and thanksgiving, and glory forever. Amen.

# CONTENTS

The first part of the work is a history of the  
 world, from the beginning to the present time.  
 The second part is a history of the  
 world, from the present time to the end of the world.  
 The third part is a history of the  
 world, from the end of the world to the beginning of the world.  
 The fourth part is a history of the  
 world, from the beginning of the world to the end of the world.

6 JY 64

The following is a list of the names of the persons who have been  
 named in the report of the Committee on the subject of the  
 great improvement of the world: But all of them, from  
 the Great Lord, who put in his name, to the  
 make us do and better all things for him, and  
 then reward us with his heavenly life, though  
 we have done. To whom, therefore, be all praise,  
 and thanksgiving, and glory forever. Amen.





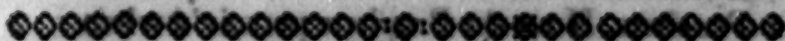


THE

# CONTENTS



TWENTIETH VOLUME.



EXTRACTS *from the* WORKS of Mr. JOHN SMITH, *continued.*

A DISCOURSE on PROPHECY.

Page

— C H A P. I. —

*Prophecy* is the Way whereby Revealed Truth is dispensed to us. Man's Mind is capable of being acquainted as well with Revealed as Natural Truth. Truths of Natural Inscription may be excited in us and cleared to us by Means of prophetic Influence. That the Scripture frequently accommodates itself to vulgar Apprehension — — 7

That

# The CONTENTS.

Page

## CHAP. II.

That the prophetick Spirit did not always manifest itself with the same Clearness and Evidence. Of the four Degrees of Prophecy. The Difference between a *Vision* and a *Dream* — — — — 12

## CHAP. III.

How the Prophetick Dreams differed from all other — — — — 16

## CHAP. IV.

A large Account of the Difference between the true prophetick Spirit and enthusiastical Impositions. An Account of those Fears and Consternations which often seized upon the Prophets. How the Prophets perceiv'd when the prophetick Influx seized upon them. The different Evidence and Energy of the true and false prophetick Spirit — — — — 18

## CHAP. V.

That these Representations were generally made in the Prophet's Fancy by some Angel — — — — 24

## CHAP. VI.

Whether those Actions that are frequently attributed to the Prophets were Real, or only Imaginary. What we are to think of several Actions recorded of *Hosea*, *Jeremiah*, and *Ezekiel* in their Prophecies — — — — 27

Of

# The CONTENTS.

Page

## CH A P. VII.

Of that Degree of Divine Inspiration properly called *Ruach hakkodesh*, i. e. The Holy Spirit. The Nature of it described out of *Jewish Antiquities*. Of the *Urim* and *Thummim* — — — — — 34

## CH A P. VIII.

Of the Dispositions antecedent and preparatory to Prophecy. What is meant by *Saul's Evil Spirit* — — — — — 39

## CH A P. IX.

Of the Sons or Disciples of the Prophets. An Account of several Schools of Prophetical Education — — — — — 41

## CH A P. X.

Of *Bath Kol*: That it succeeded in the Room of Prophecy: That it was by the *Jews* accounted the lowest Degree of Revelation — 45

## CH A P. XI.

Of the highest Degree of Divine Inspiration, viz. the *Mosaical*. Four Differences between the Divine Revelations made to *Moses*, and to the rest of the Prophets. How the Doctrine of Men prophetically inspired is to approve itself by Miracles, or by its Reasonableness. The Sympathy between an Holy Mind and Divine Truth — — — — — 47

When

# The CONTENTS.

Page

## CHAP. XII.

When the prophetical Spirit ceased in the *Jewish* Church. The Restoring of the prophetical Spirit by *Christ*. When the prophetical Spirit ceased in the Christian Church — 51

## CHAP. XIII.

Some Rules and Observations concerning prophetick Writ in general — — 53

Advertisement — — — 59

*A Discourse treating of Legal Righteousness, Evangelical Righteousness, or the Righteousness of Faith.*

## CHAP. I.

The Introduction, shewing what it is to have a right Knowledge of Divine Truth, and what it is that is either available or prejudicial to the true Christian Knowledge and Life — — — 63

## CHAP. II.

An Enquiry into that *Jewish* Notion of a Legal Righteousness, which is opposed by St. Paul, viz. That the Law externally dispensed to them, and conjoined with the Power of their own Free-will, was sufficient to procure them Acceptance with God, and to acquire Merit enough to purchase Eternal Life — — — 66

The



# The CONTENTS.

Page

## C H A P. III.

The second Ground of the *Jewish* Notion of a Legal Righteousness, *viz.* That the Law delivered to them on Mount Sinai was a sufficient Dispensation from GOD, and all that needed to be done by Him to bring them to Perfection and Happiness: And that the Scope of their Law was nothing but to afford them several Ways and Means of Merit — 74

## C H A P. IV.

Concerning the Evangelical Righteousness, or the Righteousness of Faith; and the true Difference between the Law and the Gospel, the Old and the New Covenant — 82

## C H A P. V.

Two Propositions for the better Understanding of the Doctrine of Justification and Divine Acceptance. 1. That the Divine Estimation of every Thing is according to Truth; and GOD's Acceptance or Disacceptance of Things is suitable to his Judgment. On what Account St. *James* does attribute a Kind of Justification to good Works. 2. GOD's justifying of Sinners in pardoning their Sins carries in it a necessary Reference to the sanctifying of their Natures — 97

## C H A P. VI.

How the Gospel-Righteousness is conveyed to us by Faith, made to appear from these two Considerations: 1. The Gospel lays a strong Foundation of a chearful Dependance upon the Grace and Love of GOD in it. 2. A

ture

## The CONTENTS.

Page  
true Evangelical Faith is no lazy or languid  
Thing, but an ardent Thirsting after Di-  
vine Grace and Righteousness. The migh-  
ty Power of a living Faith in the Love and  
Goodness of God — — — 103

### CHAP. VII.

How the whole Undertaking of *Christ* is emi-  
nently available both to give full Ease to our  
Hearts, and also to encourage us to Godli-  
ness or a God-like Righteousness — 113

*The Shortness and Vanity of a Pharisaick Righteousness, discovered in a Discourse upon  
Matt. xix. 20, 21.*

### CHAP. I.

A general Account of Mens Mistakes about  
Religion. Men are no where more apt to  
delude themselves, than in Matters of Re-  
ligion. The Religion of most Men is but  
an Image and Resemblance of their own  
Fancies. The Method propounded for dis-  
coursing upon those Words. 1. To discover  
some of the Mistakes about Religion.  
2. To discover the Reason of these Mistakes 119

### CHAP. II.

An Account of Mistakes about Religion in four  
Particulars. 1. *A partial Obedience to some  
particular Precepts.* Where the true Spirit  
of Religion is, it informs and actuates the  
whole Man, it will not be confined, but  
will be absolute within us, and not suffer  
any corrupt Interest to grow by it — 123

The

# The CONTENTS.

Page

## CHAP. III.

The second Mistake about Religion, viz. *A meer Compliance of the outward Man with the Law of GOD.* True Religion seats itself in the Centre of Mens Souls, and first brings the inward Man into Obedience: The superficial Religion intermeddles chiefly with the Circumference and Outside of Men. Of speculative and spiritual Wickedness. How apt Men are to sink all Religion into Opinions and external Forms — 126

## CHAP. IV.

The third Mistake about Religion, viz. *A constrained Obedience to GOD's Commandments.* The Religion of many (some of whom seem most abhorrent from *Superstition*) is nothing but *Superstition* properly so called. The different Effects of Love and slavish Fear in the truly, and in the falsely, Religious — 130

## CHAP. V.

The fourth Mistake about Religion, viz. *When a meer mechanical and artificial Religion is taken for that which is a true Impression of Heaven upon the Soul.* The Difference between those that are governed in their Religion by Fancy, and those that are actuated by the Divine Spirit, and in whom Religion is a living Form. Religion discovers itself best in a serene Temper of Mind, in deep Humility, Meekness, Self-denial, universal Love of God, and all true Goodness — 134

The

## The CONTENTS.

### *The Excellency and Nobleness of TRUE RELIGION.*

The Introduction

Page  
141

#### CHAP. I.

The Nobleness of Religion in Regard of its Original: It comes from Heaven and moves towards Heaven again. GOD the first Excellency and primitive Perfection. All Perfections are to be measured by their Approach to, and Participation of, the first Perfection. Religion the greatest Participation of GOD: None capable of this Communication but the highest of created Beings. A twofold Fountain in GOD whence Religion flows, viz. 1. His Nature. 2. His Will

144

#### CHAP. II.

The Nobleness of Religion in Respect of its Nature, briefly discovered in some Particulars. How a Man actuated by Religion, 1. lives above the World; 2. converses with himself, and knows how to love, value, and reverence himself, in the best sense; 3. lives above himself, not being content to enjoy himself, except he may enjoy GOD too, and himself in GOD. How he denies himself for GOD. The happy Privileges of a Soul united to GOD

149

#### CHAP. III.

The Nobleness of Religion in Regard of its Properties, of which this is one, 1. Religion enlarges all the Faculties of the Soul, and begets a true Ingenuity, Liberty, and Amplitude,

the



# The CONTENTS.

Page

*the most free and generous Spirit in the Minds of good Men. How formal Christians make an Art of Religion, set it such Bounds as may not exceed the scant Measure of their Principles. A good Man finds not his Religion without him, but as a living Principle within him* — — — 155

## CH A P. IV.

The second Property discovering the Nobleness of Religion, viz. *That it restores Man to a just Dominion over himself, enables him to overcome his Self-will and Passions. Of Self-will, and the many Evils that flow from it. Of Self-denial, and the having Power over our Wills* — — — 159

## CH A P. V.

The third Property or Effect discovering the Nobleness of Religion, viz. *That it enables a Man to propound to himself the best End, viz. The Glory of GOD, and his own becoming like unto GOD* — — — 165

## CH A P. VI.

The fourth Property or Effect discovering the Excellency of Religion, viz. *That it begets the greatest Serenity and Composedness of Mind, and brings the truest Contentment to every holy Soul* — — — 173

## CH A P. VII.

The fifth Property or Effect discovering the Excellency of Religion, viz. *That it advanceth the Soul to an holy Boldness and humble Familiarity with GOD, and to a comfortable Confidence concerning the Love of GOD toward it, and its own Salvation* — — — 182

# The CONTENTS

|                                                                                                                                                                                                                                  | Page |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>C H A P. VIII.</b>                                                                                                                                                                                                            |      |
| The sixth Property or Effect discovering the Excellency of Religion, viz. <i>That it spiritualizes material Things, and carries up the Souls of good Men from sensible and earthly Things, to Things intellectual and divine</i> | 187  |

|                                                                                                                                                                                                                                   |     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <b>C H A P. IX.</b>                                                                                                                                                                                                               |     |
| The last Property or Effect discovering the Excellency of Religion, viz. <i>That it raiseth the Minds of good Men to a due Observance of Divine Providence, and enables them to serve the Will of God, and to acquiesce in it</i> | 191 |

|                                                                                                                    |     |
|--------------------------------------------------------------------------------------------------------------------|-----|
| <b>C H A P. X.</b>                                                                                                 |     |
| The Excellency of Religion in Regard of its Progress, as it is perpetually carrying on the Soul towards Perfection | 195 |

|                                                                                           |     |
|-------------------------------------------------------------------------------------------|-----|
| <b>C H A P. XI.</b>                                                                       |     |
| The Excellency of Religion in Regard of its Term and End, viz. <i>Perfect Blessedness</i> | 199 |

|                                                                                            |  |
|--------------------------------------------------------------------------------------------|--|
| <i>A Christian's Conflicts and Conquests, represented in a Discourse upon James iv. 7.</i> |  |
|--------------------------------------------------------------------------------------------|--|

|                                                                                                                                                                                                                 |     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <b>C H A P. II.</b>                                                                                                                                                                                             |     |
| The Introduction, summarily treating of the perpetual Enmity between God, the Principle of Good, and the Principle of Evil, the Devil: As also between whatsoever is from God, and that which is from the Devil | 209 |

|                                             |       |
|---------------------------------------------|-------|
| <b>C H A P. III.</b>                        |       |
| That the Devil is continually busy with us. |       |
| The Devil considered under a double No-     | tion, |

# The CONTENTS.

|                                                                                                                                                                                | Page      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| tion: 1. As an apostate Spirit which fell from GOD. The great Danger of the Devil's Activity, not only when he presents himself in some corporeal Shape, but when he is unseen | — — — 212 |

## CHAP. III.

|                                                                                                     |           |
|-----------------------------------------------------------------------------------------------------|-----------|
| Of the Activity of the Devil, considered as a Spirit of Apostacy, and as a degenerate Nature in Men | — — — 216 |
|-----------------------------------------------------------------------------------------------------|-----------|

## CHAP. IV.

|                                                                                                                                                                                                                                                      |           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| The second Observable, viz. <i>The Warfare of a Christian Life</i> . True Religion consists not in a mere passive Capacity, and sluggish Kind of doing Nothing, nor in a melancholy sitting still, or slothful waiting, but in inward Life and Power | — — — 221 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|

## CHAP. V.

|                                                                         |           |
|-------------------------------------------------------------------------|-----------|
| The Certainty of Success and Victory to all those that resist the Devil | — — — 225 |
|-------------------------------------------------------------------------|-----------|

|                                                    |           |
|----------------------------------------------------|-----------|
| A Sermon preached at the Funeral of Mr. John Smith | — — — 233 |
|----------------------------------------------------|-----------|

*Memorials of Godliness and Christianity, by Herbert Palmer, B. D.*

|                                  |           |
|----------------------------------|-----------|
| To the Reader                    | — — — 263 |
| Of making Religion ones Business | — — — 265 |



# The Contents

Book I. As an apostate Spirit which fell  
 from Heaven. The great Danger of the De-  
 vil's Activity, not only when he presents  
 himself in some corporeal shape, but when  
 he is unseen. — 212

## CHAP. III.

Of the Activity of the Devil, considered as a  
 Spirit of Apostasy, and as a degenerate Na-  
 ture in Man — 216

## CHAP. IV.

The second Objection, viz. The Weakness of  
 a Christian's Life. The Religion consists not  
 in a comparative Capacity, and sluggish Kind  
 of being Nothing, nor in a melancholy sit-  
 ting still, or foolishly holding out in-  
 ward Life and Power — 221

## CHAP. V.

The Certainty of Success and Victory to all  
 those that resist the Devil — 227

A Sermon preached at the Funeral of Mr.  
 Job Smith — 233

Memorial of Geddes and Cochrane, by  
 Herbert Palmer, B. D. — 233

To the Reader  
 Of making Religion ones Business — 235

